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A BRIEF HISTORY  
OF THE  
ENGLISH LANGUAGE.

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## NOTE.

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THE following Treatise forms a part of the introductory matter to Webster's Dictionary of the English Language. Its fitness for the use of young students has suggested its publication in a separate form.





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A BRIEF HISTORY  
OF  
THE ENGLISH LANGUAGE.

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LANGUAGES KINDRED TO THE ENGLISH.

§ 1. **Anglo-Saxon, Teutonic, Indo-European.**  
The English language is the descendant and representative of the Anglo-Saxon. It has lost very much of the inflexion, and very many of the words, which belonged to the parent language; and, on the other hand, it has borrowed words very largely, to the extent even of half its vocabulary, from other languages, especially the French and the Latin. Yet all the inflexions that remain in it, and most of its formative endings, the pronouns and particles, and, in general, the words which are in most frequent and familiar use, have come to it from the Anglo-Saxon. With all its mixture of foreign elements, it is still a Teutonic language, like the German, Dutch, Swedish, Danish, and others. These again make one great branch in that great family of languages, which, as it extends from India westward, and covers nearly the entire area of Europe, is called Indo-European. Among all families of kindred tongues, the Indo-European is pre-eminent, both for

the perfection of its organic structure, and for the value of its literary monuments. The parent of the whole family, the one primitive Indo-European language, has left no such monument of itself; but its forms and roots may be made out, to a great extent, by the scientific comparison of the languages which are descended from it. The main branches of the Indo-European family are the following :—

§ 2. I. The INDIAN. The *Sanskrit* of the four Vedas, the sacred books of the Brahman religion, is more ancient than the common or classical Sanskrit. Even the latter had ceased to be the language of common life as early as the third century before Christ. It was succeeded by the *Prakrit* dialects, one of which, the *Pali*, is the sacred language of the Buddhists in Ceylon and Further India. These, in their turn, were succeeded by the modern idioms of Northern Hindustan, the *Bengali*, *Marathi*, *Guzerathi*, and others. The *Hindustani* (or *Urdu*), formed in the camps and courts of the Mohammedan conquerors of India, is largely intermixed with Persian and Arabic. The widely-scattered *Gypsies* speak, with great diversity of dialect, a language which is clearly of Indian stock.

§ 3. II. The IRANIAN. To this branch belong, 1. The *Zend*, which is believed to have been the language of ancient Bactria, and is preserved in the Avesta, or sacred writings of the Parsis. 2. The *Old Persian*, which is seen in the cuneiform (or arrow-headed) inscriptions of Darius and Xerxes. The modern Persian has lost nearly all the ancient inflexion, and with the Mohammedan religion has

adopted a multitude of words from the Arabic. Other languages belonging to this branch are those of the *Kurds*, the *Afghans*, the *Ossetes* (in the Caucasus), and the *ancient and modern Armenians*. The Indian and Iranian are often classed together as forming the Indo-Persian or Aryan branch of our family.

§ 4. III. The GREEK. Of its numerous dialects, the first to receive literary culture was the *Old Ionic* or *Epic*, followed by the *Æolic*, the *Doric*, the *New Ionic*, and finally the *Attic*, which became at length, though with some change of form, the common language of literature and society. It is represented now by the *Romaic*, or *Modern Greek*. The *Albanian*, spoken in a large part of modern Greece, is supposed to be a descendant of the ancient Illyrian.

§ 5. IV. The LATIN. This is often joined with the preceding, as the Greco-Latin, or Classical branch. Closely akin to Latin were the other Italic languages—the *Oscan*, *Umbrian*, etc.—in Central Italy. The modern descendants of the Latin are called the *Romance* languages. They are the *Italian*, the *Spanish*, the *Portuguese*, the *Provençal* (of Southern France, used in the middle ages as a literary language), and the *French* (originally the popular dialect of Northern France). All these contain a small proportion of Teutonic words, brought in by the barbarian conquerors of the Western Roman Empire. But another Romance language—that of the *Wallachians*, the descendants of the Romanized Dacians—is largely intermixed with borrowed words, taken chiefly from the neighbouring Slavonic tribes.

§ 6. V. The CELTIC. This branch is divided by strongly-marked differences into two sections: 1. The *Gaelic*, including the *Irish* (or native language of Ireland), the *Erse* (or Highland Scotch), and the *Manx* (the corrupt idiom of the Isle of Man). The last two are little more than dialects of the Irish. 2. The *Cymric*, including the *Welsh* (or native language of Wales), the *Cornish* (which was spoken in Cornwall, but went out of use in the last century), and the *Armorican* (spoken in the French province of Brittany, the ancient Armorica). The oldest manuscript specimens of the Gaelic belong to the close of the eighth century: for the Cymric, the oldest which are at all copious, are three or four centuries later.

§ 7. VI. The SLAVONIC. The earliest monument is the version of the Bible made in the ninth century, by the Greek missionaries Cyril and Methodius, into the *Old Slavonic*, the idiom spoken by the Bulgarians of that time. This widely-diffused class of languages divides itself into two principal sections: 1. The *eastern* and *southern* Slavonic, including the *Russian*, the *Bulgarian*, and the three *Illyrian* idioms, *Servian*, *Croatian*, and *Slovenic*. 2. The *western* Slavonic, including the *Polish*, the *Bohemian* (with the *Moravian* and *Slovak* dialects), the *Lusatian* or *Wendish*, and the extinct *Polabian*.

§ 8. VII. The LITHUANIAN. The language of Lithuania has no monuments older than the middle of the sixteenth century; but it has preserved in a surprising degree the ancient inflexion and structure. To the same stock belong the *Lettish* of Courland and *Livonia*, which is much less ancient in its form, and

the *Old Prussian*, which was once spoken on the coast of the Baltic east of the Vistula, but became extinct in the seventeenth century. The connexion between this and the preceding branch is such that they are often classed together as the Letto-Slavic languages.

§ 9. VIII. The TEUTONIC. Here again the earliest monument is a version of the Bible, made by Ulphilas, an Arian bishop of the fourth century, into his native *Gothic* (or *Mæso-Gothic*), the language spoken at that time by the Goths on the Lower Danube. This work is preserved only in fragments, but these are of considerable extent, and are of inestimable value to the philologist. Among the Teutonic languages we distinguish,—

§ 10. 1. The *High Germanic*, in Upper or Southern Germany. The *Old High German* is seen in Otfrid's *Krist*, Notker's Translation of the Psalms, and other monuments, most of them in verse, from the eighth century to the end of the eleventh. The *Middle High German*, from the twelfth to the fifteenth century, has a rich poetical literature, including the *Nibelungen*. Not with its attendant epics, and the lyric poetry of the *Minnesinger*. The *New High German* is the language of Luther's Bible-version and of all German literature since the Reformation.

§ 11. 2. The *Low Germanic*, in Northern Germany and the Netherlands. Here belong, (*a.*) The *Friesic*, which was once spoken along the whole northern coast of Germany, from the Elbe westward. Its early monuments consist almost wholly of laws, beginning with the fourteenth century. For a long



time it has existed only as a popular idiom, and is now confined to a few small and scattered localities. (b.) The *Anglo-Saxon* (sometimes called simply *Saxon*), which in the fifth and sixth centuries was transplanted from North-eastern Germany to Britain, and has had its subsequent development and history in that island. (c.) The *Old Saxon*, which was spoken in Northern Germany between the Rhine and the Elbe, south of the narrow sea-coast region, which was occupied by the Friesic. It is known almost solely from the *Heliand* (i.e., Saviour), a metrical narration of the Gospel history, preserved in manuscripts of the ninth century. The language of the Netherlands in the same period cannot have differed much from the Old Saxon, which may be regarded as the common parent of the two following idioms. (d.) The *Dutch*, or *Low Dutch*, spoken in Holland, and used in literature since the latter part of the thirteenth century. The *Flemish*, spoken in Flanders, is a dialect of the Dutch. (e.) The *Low German*, strictly so called (or *Plattdeutsch*), the idiom of the common people in Northern Germany. In the fourteenth and fifteenth centuries, it was used as a literary language; but political circumstances, giving ascendancy to the High German, have reduced it to the inferior position of a popular dialect.

§ 12. 3. The *Norse*, or *Scandinavian*. The *Old Norse* is also called *Old Icelandic*, as most of its abundant literature (*Eddas*, *Sagas*, etc.) was composed in Iceland. The oldest manuscripts in which it is preserved are of the thirteenth century; but *many* of its productions are of earlier origin, going

back even to the heathen times of Scandinavia. The modern Icelandic has adhered with remarkable fidelity to the forms of the ancient language. But the modern idioms of the Scandinavian mainland, the *Swedish*, and, still more, the *Danish* (of which the *Norwegian* is only a dialect), have undergone extensive changes.

§ 13. Languages not kindred to the English.

The Indo-European family has no isolated domain, but comes in contact with various other families of languages. It is bounded along its whole northern frontier by the *Tartaric* (or *Tataric*) family (called also the *Turanian*, or the *Altaic*), which includes the numerous and widely-different languages of the *Manchoos*, the *Mongols*, the *Turks* (in Asia and Europe), the *Magyars* (in Hungary), the *Fins*, and a multitude of other tribes. To the south-east, it touches on the so-called *Dravidian* family, the *Tamil* and its sister idioms in Ceylon and Southern India. In South-western Asia it is in contact with a more remarkable family,—the *Semitic*,—including the *Hebrew*, *Syriac*, *Arabic*, and *Ethiopic*, with their ancient and important literatures. Even in South-western Europe, it is doubtful whether the ancient *Etruscan* belonged to our family. It is perfectly clear that the ancient *Iberian* did not belong to it, which was once the prevailing language of the Spanish peninsula, and which still lives, on the two sides of the Pyrenees, in the strange language called *Basque* (*Biscayan*, or *Euscarrá*). Whether the Indo-European has a primitive connexion with any of the adjacent families, is a question which has not been, and perhaps never will

•

be, decided by philological evidence. At all events, it is certain that between Welsh and Sanskrit, distant as they are in space and time, there is an infinitely closer connection than between the neighbouring pairs of Russian and Finnish, German and Hungarian, or Greek and Hebrew. It is true that some languages of our family have borrowed particular words from languages of other families. The English, for example, has taken from the Hebrew such words as *shekel*, *cherub*, *seraph*, *jubilee*, *pharisee*, *cabala*, etc.; and from some of them has formed derivatives, such as *seraphic*, *jubilant*, *pharisaical*, *pharisaism*, *cabalist*, *cabalistical*, etc. But this borrowing can only occur where there are historical conditions that favour it: even then it has its limits and its distinctive marks, and must not be confounded with a radical affinity between two languages. All etymologizing which assumes or implies a radical affinity between English and Hebrew, English and Finnish, or the like, is, in the present state of philology, unscientific and illusory.

#### GENERAL FEATURES OF THE TEUTONIC LANGUAGES, PARTICULARLY THE ANGLO-SAXON.

§ 14. **Progression of Mutes.** In examining the sounds of the Teutonic languages, we find that the primitive Indo-European mutes have undergone a remarkable series of changes. Thus, the rough mutes of the primitive language, *bh*, *dh*, *gh* (Greek *φ*, *θ*, *χ*), have in the Gothic passed into the middle

mutes, *b, d, g*: the primitive middle mutes, *b, d, g*, into the smooth, *p, t, k*; and the primitive smooth mutes, *p, t, k*, into the rough, *f, th (þ), h*. The other Teutonic languages agree in this respect with the Gothic. But the High German has gone one step farther. It has changed the Gothic *b, d, g*, into *p, t, k*; the Gothic *p, t, k*, into *f, z* (for *th*), *ch*; and the Gothic *th (þ)* into *d*. But the Middle and New High German (as, in part, also the Old High German) have the Gothic *b* and *g*, without change. To these rules the exceptions are somewhat numerous: in part, they depend on special laws,—thus, after *s*, the primitive smooth mutes remain unchanged,—but other cases still appear as anomalous. Yet the general validity of the rules admits of no doubt. The following examples will serve as illustrations:—

Greek.	Latin.	Gothic.	Eng.	O.H.Ger.	N. H. Ger.
φρατήρ	<i>frater</i>	<i>brōthar</i>	<i>brother</i>	<i>pruodar</i>	<i>bruder</i>
θύρα	<i>fores</i>	<i>daur</i>	<i>door</i>	<i>tēr</i>	<i>thor(=tēr)</i>
χῆν (for χήν-s)	<i>anser</i> (for <i>hanser</i> )		<i>goose</i>		<i>gans</i>
δύο	<i>duo</i>	<i>twai</i>	<i>two</i>	<i>swō</i>	<i>zwo</i>
γένος	<i>genus</i>	<i>kuni</i>	<i>kin</i>	<i>chunni</i>	( <i>kind</i> )
πούς (for ποδ-s)	<i>pes</i> (for <i>ped-s</i> )	<i>fōtus</i>	<i>foot</i>	<i>fuos</i>	<i>fuss</i>
τρεις	<i>tres</i>	<i>threis</i>	<i>three</i>	<i>āri</i>	<i>drei</i>
καρδιά	<i>cor (d)</i>	<i>hairtō</i>	<i>heart</i>	<i>hersa</i>	<i>hers</i>
κάνναβις	<i>cannabis</i>		<i>hemp</i>	<i>hanaf</i>	<i>hanf</i>
στῆ-ναι	<i>sta-re</i>	<i>sta-ndan</i>	<i>stand</i>	<i>sta-ndan</i>	<i>steh-en</i>

§ 15. **Variation of Vowels.** It is a thing of familiar occurrence in all the Teutonic languages, that the same root appears with a variety of vowel-sounds, as in *sing, sang, sung, song*; *bind, bound, band, bond*. Similar variations of vowel-sound are met with in other languages. What is peculiar to

the Teutonic is the frequency and regularity with which they are used as a means for the inflexion and formation of words. They appear thus most frequently and regularly in the earliest Teutonic idioms; many words which had them in the Anglo-Saxon have lost them in the English. Different from these variations of vowel is that attenuation, or change from a more open vowel-sound to a closer, which we see in *man*, *men*, *foot*, *feet*, *mouse*, *mice*. This change, which is unknown to the Gothic, has arisen from the influence of a close vowel, *i* or *e*, belonging to an inflexion-ending, which has dropped off from the English *men*, *feet*, *mice*, but which is still heard in the German plurals, *männ-er*, *füss-e*, *mäus-e*.

§ 16. **Numbers.** The Indo-European inflexion distinguished three numbers, *singular*, *plural*, and *dual*. In the Teutonic languages, the dual form of the noun has wholly disappeared: that of the verb appears only in the Gothic, and there only in the first and second persons. The pronouns of the same persons show a dual form, not only in the Gothic, but also in the Anglo-Saxon: thus A-S. *wit*, we two, *unc*, us two, *git*, ye two, *inc*, you two, but in the plural *we*, *us*, *ge* (ye), *eow* (you), as in English.

§ 17. **Genders.** The Indo-European system of gender seems to have commenced with some differences of inflexion between the names of personal and those of impersonal objects. Among the first, certain forms of inflexion were afterward appropriated to the names of female persons. The result was a threefold system of gender, corresponding to *the real distinctions* of sex. But its character was

modified, almost from the outset, in two different ways: first, many objects which are without sex were thought of as having in their attributes an analogy to male or female persons, and accordingly received masculine or feminine inflexion; and second, in some cases, objects which have sex were thought of without special reference to sex, and accordingly received neuter inflexion. Thus, the system of grammatical gender assumed to a great extent a fictitious, and even an arbitrary, character. This system had become fully developed before the separation of the Indo-European family; and it is found, essentially unchanged, not only in the Gothic and the Anglo-Saxon, but even in the modern German. In the English, on the contrary, it has almost entirely disappeared: the same forms of the article, the adjective, and even of the pronoun, are used for all kinds of objects. The only distinction is in the personal pronoun of the third person, where in the singular we use special forms (*he, she; his, her; him, her*) in reference to male and female objects. But in the Anglo-Saxon, *he* is used in referring to *se mona*, the moon, *se stān*, the stone, as well as *se cyning*, the king; *heó* (*she*), in referring to *seó sunne*, the sun, *seó spræc*, the speech, as well as *seó sweoster*, the sister; *hit* (*it*), in referring to *thāt heáfod*, the head, but also to *thāt bearn*, the child, and even *thāt wif*, the woman, wife.

§ 18. **Cases.** The Indo-European had eight cases; the *nominative*, for the subject of a sentence; the *accusative*, for the direct object; the *dative*, for the indirect object (*to* or *for* which something is done); the *genitive*, or *of-case*; the *ablative*, or *from-*

case; the *instrumental*, or *with-case* (denoting either association or instrument); the *locative*, or *in-case*; and, finally the *vocative*, or interjectional case, which does not enter into the construction of the sentence. Of these, the ablative and locative are nowhere found in the Teutonic languages. The vocative, which is not wanting in the Gothic, is scarcely known to the Anglo-Saxon. The instrumental, which has nearly disappeared in the Gothic, is seen in the inflection of Anglo-Saxon adjectives and demonstratives. The remaining four cases, the nominative, accusative, dative, and genitive, are common to all the older Teutonic languages, and are still distinguished in the modern German. The English distinguishes nominative and accusative only in the personal pronouns: in substantives, it has the genitive (though in the plural commonly without a distinct form), but confines it almost wholly to the possessive relation.

§ 19. **Declensions.** The Anglo-Saxon, like the other Teutonic languages, has two schemes of noun-inflection, which may be termed the *Vowel-Declension*, and the *N-Declension*: they are often called *strong* and *weak* declensions. The few Anglo-Saxon substantives which do not agree with either of these schemes may be treated as anomalous. But different from both is the *Pronominal Declension*, seen in the demonstrative and most other pronouns. One of the most remarkable peculiarities of the Teutonic is the fact that every adjective is inflected in two ways: it follows the pronominal declension when its substantive is *indefinite*; but if the substantive is *definite*, as

when it is connected with the definite article, or with a demonstrative or possessive pronoun, the adjective follows the N-declension. Thus the Anglo-Saxon has *wís cyning*, a wise king, genitive *wíses cyninges*, dative *wísum cyninge*; *gód nama*, a good name, genitive *gódes naman*, dative *gódum naman*; but *se wísa cyning*, the wise king, genitive *thás wísan cyninges*, dative *tham wísan cyninge*; *se góda nama*, the good name, genitive *thás gódan naman*, dative *tham gódan naman*. This distinction of the definite and indefinite adjective is preserved in modern German, but is wholly lost in modern English. In substantives, the English still shows a trace of the N-declension, in a few plurals, like *oxen*, *children*, *brethren*, *kine*; though all of these, except *oxen*, are old English blunders, the *n* being misapplied to words that did not have it in the Anglo-Saxon.

§ 20. **Voices.** The Teutonic verb, when compared with the Indo-European, shows extensive losses. It has but one voice, the *active*, having given up the *middle* (or reflexive) voice, and the *passive*. In the Gothic, indeed, we still find the ancient middle, formed as in the Greek, and used generally in a passive sense: it is confined, however, to the present tense, and shows by other signs that it was beginning to disappear from the language. In the past tense of the Gothic, and in both tenses of the other old Germanic idioms, the place of a passive verb was supplied by using the passive participle, sometimes with the verb which means *to be* (Goth. *wisan*, A-S. *wesan*, or *beón*, etc.), and sometimes with the verb which means *to become* (Goth. *vairthan*, A-S.



*weordhan*, Old Eng. *worth* in *woe worth the day*). In all the modern Germanic idioms, except the English, only the latter verb (Ger. *werden*, Dutch *worden*, etc.) is used to make up the passive. The English alone, doubtless under French influence, has fixed upon the verb *to be* for this purpose. The Danish and Swedish have a passive made by adding *s* to the forms of the active. But for this *s* the Old Icelandic has *st*, and in the earliest manuscripts *sk*, which is plainly the reflexive pronoun *sik* (self, selves) shortened and added to the active verb. Here, as in many other languages, the passive was originally reflexive.

§ 21. **Modes and Tenses.** The Teutonic verb has three finite modes, the *indicative*, the *subjunctive* (Greek *optative*, Sanskrit, *potential*), and the *imperative*: the second of these has, to a great extent, disappeared in modern English. It has also an infinitive, and a participle active and passive, which are essentially verbal nouns. Of the primitive modes, it wants only the one which is represented by the Greek *subjunctive*. Of tenses, it has lost the primitive *imperfect*, *future*, and *aorist*, retaining only the *present* and the *perfect*. The *reduplication* of the perfect (seen in Greek λέ-λυ-κα, Latin *tu-tud-i*) is preserved by the Gothic in a few verbs, as *hai-hald*, held; in the other idioms we find little more than traces of its former existence.

§ 22. **Persons and Numbers.** There is a good reason to believe that the personal endings were in their origin pronouns, appended to the verb, and denoting its subject. The Gothic, in general, distinguishes the three persons of the singular and

those of the plural by as many different endings. The Anglo-Saxon confounds the three persons in the plural of the indicative, and in both numbers of the subjunctive; but still distinguishes between the singular and the plural. Even this last distinction is, to a great extent, lost in modern English. The Teutonic imperative has only a second person.

§ 23. **Verbs of Primary and Secondary Inflection.** The Teutonic verbs divide themselves into two well-marked classes, which may be called verbs of *primary*, and verbs of *secondary*, inflexion: they are often called verbs of *strong* and of *weak* inflexion. To the first class belong words like *fall, fell; know, knew; swear, swore; drive, drove; choose, chose; lie, lay; come, came; sing, sang*, etc. In these, the past tense adds nothing, except personal endings, after the root or stem of the verb. They are further characterized by that variation of the radical vowel (*internal inflexion*), which has been already noticed as a striking peculiarity of the Teutonic. To the second class belong words like *kill, killed; lie, lied; lay, laid; lead, led* (for *leaded*); *leave, left* (for *leaved*); *have, had* (for *haved*); *make, made* (for *maked*); etc. In these, the past tense adds *d* (in high German, *t*) to the root or stem. Only a few of them have also the change of radical vowel, as *sell, sold; bring, brought*, etc. In most forms of the Gothic perfect, this *d* is doubled, as in *lag-i-dedum*, we laid, *lag-i-deduth*, ye laid, etc.: apparently it is the reduplicated perfect of a verb corresponding to our *do*; thus, *lag-i-dedum* = lay-did-we, we made a laying. In Gothic, this class

embraces the derivative words, while nearly all primitive verbs have the inflexion of the first class. But the tendency in all Teutonic languages has been to increase the second class at the expense of the first. Many Anglo-Saxon verbs of the first class belong in Old English to the second: thus, A-S. *wealdan*, to wield, pf. *weóld*, but O. Eng. *welded*; *līfan*, to leave, *lāf*, O. Eng. *left*; *leósan*, to lose, *leás*, O. Eng. *lost*. And many Old English verbs of the first class belong in modern English to the second: thus, O. Eng. *shope* (pf. of *shape*), now *shaped*; O. Eng. *glode* (pf. of *glide*), now *glided*; O. Eng. *gnow* (pf. of *gnaw*), now *gnawed*. The result of these changes is, that in modern English, the verbs of the first class when compared with those of the second, have the appearance of anomalous and capricious exceptions to a general law of inflexion.

#### THE ANGLO-SAXON AS A LITERARY LANGUAGE.

§ 24. **Name.** The emigrants from Germany, who invaded Britain in the fifth and sixth centuries, and after long struggles conquered most of the island, appear to have come in great part from the districts now called Sleswick and Holstein, on the eastern shores of the North Sea. The Angles, who seem to have been the most numerous portion, established themselves in the east and north of Britain, but left the Scottish Highlands to their Gaelic population. The Saxons occupied the south and west, but left Wales and Cornwall to their *Cymric* population. A third fraction, of far inferior

numbers, the Jutes, had possession of Kent in the south-east of England. There is reason to believe that there was a difference of dialect among these settlers; and, particularly, that the idiom of the Angles varied in some degree from that of the Saxons; but it cannot well be doubted that they all spoke substantially the same language. This common language bears a close resemblance to the Friesic and to the Old Saxon, holding in some respects an intermediate position between them. In its literary monuments, it is sometimes designated as the Saxon, sometimes as the English (*Englisc*, belonging to the Angles); but the latter became at length the established name for the language, as England (*Engla-land*, land of the Angles) for the country. The name Anglo-Saxon, which recognizes the claims of both parties, is of later introduction.

§ 25. **Alliterative Verse.** There was no written Anglo-Saxon literature until after the conversion of the people to Christianity. The earliest productions were poetical, and like all Anglo-Saxon poetry, indeed like all early Teutonic poetry, they are alliterative. The verses are not confined to a uniform number of syllables or succession of accents, nor do they have final rhyme. But in each couplet of two short lines, several prominent words, two, three, or four, either all begin with the same consonant, or all begin with vowels, which are not required to be the same. In the most common arrangement, there are three alliterative words in the couplet, two in the first line, and one in the second. A word which has an unaccented prefix is

treated as if the prefix were no part of it. To illustrate the description, we subjoin what is perhaps the earliest specimen of Anglo-Saxon verse, the opening lines of Cædmon's Scripture paraphrase, as they are quoted by Bede. We mark the initial letter of the alliterative words. In the annexed translation, other objects are sacrificed in order to represent the alliteration.

Nû we sceolon hêrian,	Now must we glorify
heofon-rîces weard,	the guardian of heaven's kingdom,
metodes mihte,	the maker's might,
and his mōd-geþanc,	and his mind's thought,
weorc wuldor-fæder,	the work of the worshipped father,
swā he wundra gehwās	when of his wonders, each one,
ēce dryhten	the ever living lord
ord onstealde.	ordered the origin.
He ærest gescōp	He erst created
eorðan bearnum	for earth's children
heofon to hrōfe,	heaven as a high roof,
hālig scyppend :	the holy creator :
thā middangeard	then this mid-world
mencynnes weard	did man's great guardian
ēce dryhten	the ever living lord
āfter teóde,	afterward prepare,
firum foldan,	for men a mansion,
freá ālmihtig.	the master almighty.

§ 26. **Works of Poetry and Prose.** Among the longer Anglo-Saxon poems, the most remarkable is the epic called *Beowulf*, from the name of its Danish hero. It is preserved in a manuscript of the tenth century, but is certainly much more ancient in its origin. In substance, it must have come down from heathen times, though the form in which we *have it* shows the work of Christian hands. We

have also a long series of Scripture narratives in Anglo-Saxon verse: these, too, are found in a manuscript of the tenth century; but they have been generally regarded as productions of Cædmon, a monk who lived in the last half of the seventh. A manuscript of the eighth century contains the last two thirds of a metrical version of the Psalms, which may perhaps be the work of Aldhelm of Malmesbury, a contemporary of Cædmon. Of shorter poems, the most interesting are the Traveller's Song, the Death of Byrhtnoth, Athelstan's Victory at Brunanburh, the very peculiar and artificial Rhyming Song, and a collection of metrical enigmas: most of these poems are preserved in the famous Exeter manuscript of the eleventh century. In prose, besides versions of different parts of the Bible, the most important works are the translations made from the Latin by King Alfred in the ninth century (including the History of Orosius, the Ecclesiastical History of Bede, and Boethius on the Consolations of Philosophy); the Homilies of Alfric, who was Archbishop of Canterbury in the earlier part of the eleventh century; and the Saxon Chronicle, in which the principal events of Anglo-Saxon times are recorded in the form of dry and meagre annals, apparently by several successive writers, the last of whom wrote about a century after the Norman conquest.

#### INFLUENCE OF OTHER LANGUAGES ON THE ANGLO-SAXON.

§ 27. **The Celtic.** The Saxons and Angles, *when they entered Britain, were brought into*

contact with a Celtic-speaking population. It is true that the Latin had been spoken by the dominant people in England during more than three centuries of Roman occupation. But it seems not to have established itself, as it did in Gaul and Spain, so as to supplant the native language of the country. It had rather the position which was afterward held on the same ground by its own child, the French, for more than two centuries after the Norman conquest. It was spoken by the ruling caste, while the mass of the people adhered to their own mother-tongue, though they naturally received into it, as time passed on, a considerable number of words learned from their rulers. In Wales, which has retained the same population from Roman times, the vernacular idiom is not of Latin origin, nor is it very largely intermixed with Latin: it is true and genuine Celtic. The probability is, that the great body of those whose possessions passed into Anglo-Saxon hands spoke substantially the same language. This being so, it would not have seemed strange, if the idiom of the conquered people had acted on that of the conquerors, so as to introduce a large Celtic element into Anglo-Saxon and English. But the fact is quite the contrary. The Celtic words in English are altogether few in number: most of them—as *bard*, *druid*, *crowd* (a fiddle), etc.—belong to objects which are specially Celtic; and a large part—including nearly all those of Gaelic origin, as *brogue*, *clan*, *shanty*, *whisky*, etc.—are of recent introduction. It should seem that in the slow and *gradual progress* of the Saxon conquests, the native *British* fell back from point to point before the

invaders; or, if a part remained in their old homes, they were too few to maintain their old language, and had to exchange it for the Saxon; while the independent Britons and the Saxons, engaged in constant hostilities, were cut off from that free and peaceful intercourse which might have left a marked impress on the languages of both. There have been, indeed, etymologists who regarded a large number of English words as borrowed from the primitive British. But in many of the cases brought forward, there is no real connection between the words compared. Thus A-S. *cúdh*, known (seen in Eng. *un-couth*), has nothing to do with Welsh *gwydd*, knowledge; *gwydd* stands, by Welsh euphony, for earlier *vid*, which corresponds to Lat. *vid-eo*, Eng. *vit* (as verb, to know); while *cúdh* is identical with Ger. *kund*, and comes from the root seen in our *ken* and *know*. In many other cases, there is a real connection, but no borrowing, the words having come down both in the Teutonic and the Celtic from the common Indo-European stock. Thus *barrow*, which has been identified with W. *berfa*, is really derived from the root of the verb *to bear*, Goth. *bairan*, Lat. *fero*; while *berfa*, if not taken from the English, was formed on Celtic ground from the same root, as seen in Ir. *beirim*. For in many cases, when borrowing has occurred, it has clearly been in the opposite direction, by the Celtic from the English, or from the French or the Latin. Thus the English *solder* and *locker* do not come from the Welsh *sawduriaw* and *llogell*, but have other satisfactory etymologies; while *sawduriaw* is plainly taken from the English.



and *llogell* (i.e. *locel*) is simply the Latin *loculus*. There remain, however, a small number of words—such as *basket*, *glen*, *lad*, *dun* (colour), etc.—in which an early borrowing from the Welsh is either certain or probable. But the words, *bran*, *cabin*, *piece*, *quay*, and a few others like them, if they are really of Celtic origin, have not come to us directly from the Celtic, but have passed from a Celtic source into the Romance languages, and from thence into the English.

§ 28. **The Latin.** The introduction of Christianity among the Anglo-Saxons at the opening of the seventh century, brought with it the study of the Latin. The cultivation of learning and letters belonged almost exclusively to ecclesiastics, with whom Latin was the professional language. Hence quite a number of Latin or Latinized Greek words, most of them words connected with church or religion, passed into the Anglo-Saxon; thus:—

<i>Lat.</i>	diabolus	<i>A-S.</i>	deófol	<i>Eng.</i>	devil
	presbyter		preóst		priest
	episcopus		bisceop		bishop
	monasterium		mynster		minster
	clericus		cleric		clerk
	prædicare		predician		preach
<i>Gr.</i>	κυριακή, or κυριακόν ἐλεημοσύνη		cyrice älmesse		{ church (kirk, Scotch) alms
<i>Lat.</i>	pondo		pund		pound
	moneta		mynet		mint

and several others. The names of months were also borrowed from the Latin. It is worthy of notice

that, while *minster* and *mint* have come to us through the Anglo-Saxon, we have the same Latin words by more recent importation in *monastery* and *money*, which come through the French *monastère* and *monnaie*.

§ 29. **The Scandinavian.** In the year 827, Egbert, king of the West Saxons, became the acknowledged lord of all the separate fractions into which Anglo-Saxon England had before been divided. But the united kingdom was destined to suffer severely from a cause which had begun its work with the opening of that century. Piratical rovers from the regions about the Baltic were at this period the scourge and terror of Europe. These Scandinavians—or Danes, as the Saxons named them all, whether coming from Denmark or not—infested the whole eastern coast of England, not only making occasional descents, but conquering large districts, and forming permanent settlements. Alfred the Great, though he succeeded in checking their progress and in forcing them to acknowledge his authority, allowed them to remain under their own laws in this part of England, which was thence called Danelagh (Dane-law). Under his weak successors, the Danes resumed their conquering progress, and at last became masters of the whole country. The Danish kings, Sweyn, Canute, and Hardicanute, held the English throne from 1013 to 1042. Yet the Danes do not appear to have settled in large numbers, except in the eastern part of the island. A trace of their existence here is still seen in Ashby, Rugby, Whitby, and many other names of places

with the same ending; for *-by* is the Icelandic *by-r*, Swedish *by*, Danish *bye*, a town, village. There is no evidence that the Danes of England sought to perpetuate or to extend the use of their own language. Even under Danish kings, the Anglo-Saxon continued to be used in public acts and laws. The truth appears to be, that in England, as well as in Normandy, the Scandinavian settlers did not long retain their mother-tongue, but gave it up for the more cultivated idiom of the people among whom they settled. At the same time, they did not fail to communicate some of their own words to the new speech of their adoption. The extent of the influence thus exerted by the Danes upon our language, it is very difficult to determine. English words which are found in the Scandinavian idioms, and are not found in the earlier Anglo-Saxon or other Low Germanic idioms, we may naturally suspect to have come in by this channel. But the inquiry is subject to great uncertainties. The existing monuments of the early Anglo-Saxon are evidently far from showing its complete stock of words; and the other old monuments of Low Germanic idioms are by no means copious enough to supply the deficiency. It is certain, however, that the Danish influence has been greatly overrated by those who have ascribed to it any considerable fraction of the English vocabulary. To this influence we may trace the plural *are* of the verb *to be*, Icelandic *erum*, we are, *erudh*, ye are, *eru*, they are, for which the Anglo-Saxon always uses *sindon* or *sind*; and the adjective *same*, for *though* the Anglo-Saxon has the word as an adverb,

it always uses *ylc* for the adjective (compare Scotch *of that ilk*, i.e., of the same, of a place bearing the same name).

§ 30. **The Norman-French.** The Normans (or North-men) were a body of Scandinavian adventurers, who, while their countrymen, the Danes, were making conquests in England, succeeded in establishing themselves on the opposite coast of France. In 912, King Charles the Simple ceded to Duke Rollo and his Norman followers the province which took from them its name of Normandy. Here they soon ceased to speak their own language, adopting that which was spoken by the native population. If in this they took the same course with their Danish kinsmen in England, the change was a much greater one in the case of the Normans; for the Scandinavian differed far less from the Anglo-Saxon, another member of the same Teutonic family, than from the French, which was a daughter of the Latin. The influence of the Norman-French began to be felt in England even before the Norman conquest of the country. It seems to have been much used at the court of Edward the Confessor, who followed the Danish dynasty, and reigned from 1042 to 1065. This prince, though of Saxon birth, had spent his youth in Normandy. When he became king of England, he surrounded himself with Normans, exciting thus the jealousy of his native subjects, who in 1052 constrained him to banish the obnoxious foreigners. After his death, Duke William of Normandy laid claim to the English crown; and the hard fought battle of Hastings, in

1066, in which Harold, the Saxon king, was slain, and his army totally defeated, established the claim of the Conqueror. This event, which has affected the whole subsequent history of England, has had the most important influence on its language. It was not, indeed, the intention of William to suppress the language of his new subjects. He is said to have made an attempt, though an unsuccessful one, to acquire it himself. But the political and social conditions which followed the conquest were extremely unfavourable to the language of the conquered people. Their obstinate resistance and repeated insurrections led the Conqueror to treat them with the utmost severity. They were shut out from offices of state; they were removed from ecclesiastical positions; they were deprived of lands and reduced to poverty and wretchedness. The court, the nobility, the landed gentry, the clergy, the army, were all Norman. The Anglo-Saxon language was banished from these circles, and the French took its place. The instruction of the schools was given in French alone. There was nothing to stimulate, there was every thing to discourage, the cultivation of the native language.

#### TRANSITION FROM ANGLO-SAXON TO MODERN ENGLISH.

§ 31. **Periods.** For five centuries after the Norman conquest, the language of England was in a constant and rapid process of change. During the first of these centuries, we may believe that it had

not yet departed very widely from the earlier type. The last monument of the old language is the concluding part of the Saxon Chronicle, in which the history is brought down to the death of King Stephen in 1154. We cannot, however, suppose that the writer of that part has used the idiom which was spoken by the people in his own time. The change by which, in grammatical endings, the older vowels *a*, *o*, *u*, have all passed into *e*, is found in High German from the beginning of the twelfth century; it probably took place even earlier in our language. In the second century after the conquest, the old inflection, with the change just described, is still for the most part retained, but in a state of much confusion and corruption: this is called the Semi-Saxon period. In the third century, a large part of the old inflexion has disappeared, while no great proportion of French words has yet come into the language: this is called the Old English period. In the fourth and fifth centuries, we find a vast body of French words mixed with those of native stock, while the old inflexion is brought down to that minimum which remains in the language at this day: this is called the Middle English period. It must be remembered that the process of change was gradual and incessant: the language did not remain fixed for a time, and then on a sudden leap to a new position. Hence the periods here distinguished are in some degree arbitrary, at least as regards their boundaries; and writers may be found of the same period who are separated from each other by marked differences of language.

§ 32. **Changes.** It is implied in the foregoing statements that the changes in our language, consequent on the Norman occupation of England, were mainly of two kinds: 1. The loss of the Anglo-Saxon inflexion, and, 2. The introduction of new words from the French. The latter change did not go on to any great extent until more than two centuries after the conquest; yet no one can doubt that it was caused by that event. But in regard to the earlier change,—the loss of the ancient inflexion,—it is maintained by some writers that this was in no degree occasioned by the coming of the Normans. A similar change in the modern languages of Latin origin is often explained from the difficulty which the barbarian conquerors of the Roman Empire must have found in mastering the complex system of Latin inflexion. The explanation, whether satisfactory or not for the Romance languages, cannot be applied to ours; for the change in question had nearly run its course before any large part of the Normans had begun to speak English. It is true also that changes of the same nature have been made, and not very far from the same time, in the other Germanic idioms: in each of them, the one vowel *e* has taken the place of other vowels in grammatical endings, and in each, a part of the endings have been confounded with one another, or have disappeared altogether. What is peculiar to the English is the rapidity of this movement and the extent to which it was carried. No written language of Germanic stock, no unwritten *dialect* of any province or people, shows, even at

the present day, a loss of inflexion equal to what appears in the English of five hundred years ago. This striking peculiarity in the effect compels us to seek for a peculiar cause ; and no cause can be found so likely to produce it, as the long subjection of the English-speaking people to a people of different race and language. The tendencies and influences which would in any case have given a new form to the English, as they have to its sister idioms, derived additional force and greater quickness of operation from the depressed circumstances of the English people. The language shared in the suffering and degradation which fell on those who spoke it. Used only by the lower classes, and regarded with contempt by the higher, shut out from the schools, from cultivated society, and, with few exceptions, from works of literature, it was left without standards of correctness ; it was deprived of those conservative influences which might otherwise have retarded the progress of change and disintegration.

§ 33. **Semi-Saxon Period, 1150-1250.** The Anglo-Saxon inflexion is still in a great measure retained, but with *e* instead of other vowels in the endings, and with much confusion and irregularity of use. This period is represented chiefly by three works: 1. The Brut of Layamon, a long, narrative poem, which recites the early fabulous history of Britain. It is a free translation, or, more truly, a working over, of the Roman de Brut, composed in French by Wace, and finished in 1155. Layamon was a priest, who lived at Ernley, in North Worcester-shire, near the close of the twelfth century. His



work consists of 32,000 short lines, partly alliterative, like the Anglo-Saxon verse, partly rhymed, like the French original, both kinds being very loosely constructed and irregularly mixed together. A second manuscript of the poem affords an instructive example of the way in which older writings were wont to be modernized in successive transcriptions; it is, perhaps, half a century later than the first, and shows a text which is much altered, and decidedly more modern. 2. The *Ormulum*, as it is called by its author, an Augustinian monk, from his own name, Ormin, or Orm. The poem—or what remains of it—contains nearly 20,000 short lines, and consists of thirty-two parts, founded on successive gospel selections in the daily church service, the narrative being first set forth in a loose paraphrase, and then followed by homiletic comments. The verses are arranged in couplets, with a line of eight syllables followed by one of seven: they are constructed with much regularity of accent, though without either alliteration or rhyme. As regards its language, the poem is evidently more modern than that of Layamon. Its appearance, however, is rendered uncouth by a peculiarity of spelling, which is not without interest and value to the philologist: it carries out consistently the tendency of English orthography to double the consonant which follows a short vowel: thus, *and*, *this*, *after*, *under*, are spelt *annd*, *thiss*, *affterr*, *unnderr*. 3. The *Ancren Riwe*, or rule of female anchorites, a prose work by an unknown author, containing a code of monastic regulations for a household of religious ladies.

Owing, perhaps, to the nature of its subject, it shows quite a number of words borrowed from the French and Latin, while in the works before named such words are altogether rare.

**§ 34. Old English Period, 1250-1350.** Here the Anglo-Saxon inflexion is to a great extent discarded, but only a moderate proportion of words is yet adopted from the French. The principal monuments are, 1. A proclamation of King Henry III., issued in 1258, a short but highly important document. 2. A series of metrical romances, entitled *Kyng Alisaunder*, *The Oul and Nightingale*, *The Geste of Kyng Horn*, *Havelok the Dane*, and others, which belong to the latter part of the thirteenth century. They are composed in rhymed verses, and are most of them founded on French originals. 3. The long rhymed chronicle by Robert of Gloucester, who flourished about 1300, and the still longer one by Robert Manning, or Robert de Brunne, who wrote some years later. Both these writers traverse the whole field of English history, mythical and veritable, from Brut and his Trojans down to Henry III. and Edward I. There is also a collection of lives and legends of the saints, which is ascribed to Robert of Gloucester.

**§ 35. Introduction of French Words.** In a vocabulary of the words used by English writers during the last half of the thirteenth century, only about twelve per cent. of the whole number are foreign to the Anglo-Saxon. If we take the words of any writer as they stand in his pages, the proportion will be much smaller. For Robert of Glouc-

cester, it does not exceed four or five per cent. But from the middle of the fourteenth century, English literature presents in this respect a different appearance. A multitude of Romance words is everywhere seen, mixed with those of Teutonic origin. Even works which, like the Vision of Piers Ploughman, were intended for the people, abound in words taken from the French. The difference between the English of 1300 and that of 1350 marks this as the time when the higher classes in England became generally acquainted with the English language. Up to this time the inhabitants of the country had been divided into two bodies, having each a language of its own. The nobility and gentry of Norman origin retained their French, and only in occasional instances acquired the Saxon, which they looked on with contempt, as rude in itself and spoken by an inferior race. They had a copious literature, consisting chiefly of poetry and romance, composed in French, but written, much of it, on English soil. On the other hand, the mass of the people spoke only English. Of course there must have been many individuals who knew both languages, and could act as necessary mediators between the great parties that knew but one. These, however, formed only a small fraction of the whole people. In those times, a work composed in English could not admit French words to any great extent; for such a work would not be read by the higher classes, and to the lower classes French was generally unintelligible. But the events of the thirteenth century had been *gradually* filling up the chasm which before separated

the two races. When the French possessions of the English crown were wrested from the feeble hands of John, the political ties were severed which had long connected the Normans of England with their brethren across the Channel. Henceforth England, not France, was their country: the English people, not the French, were their countrymen. They fought with Saxon fellow-soldiers against French enemies: they struggled against royal prerogative with sympathy and aid from Saxon fellow-subjects. At the same time, social barriers were giving way. Marriage ties were connecting the two races. Saxons were acquiring wealth, passing into the ranks of the aristocracy, or rising to high positions in the church. The feeling of a common nationality was coming to prevail over the alienating memories of race and conquest. Under such influences, it was natural that the French-speaking aristocracy should begin to learn English. They did this as a matter of convenience, to carry on the necessary intercourse of business and society, without designing to give up the French, which in many instances continued to be spoken in their families for two or three generations longer. The change, we may presume, commenced with that lower, but more numerous part of the Norman aristocracy, who resided constantly on their estates, surrounded by a Saxon population. Once fairly initiated, the movement must have gone forward with rapidity. The court was the last place to be reached by its influence. It is believed that none of the three Edwards was accustomed to speak English. In the schools, it is stated that, during the

first half of the fourteenth century, French was still used as the language of instruction and the medium for learning Latin, but that during the last half of the same century the English gradually took its place. Now, English, as spoken by the higher classes who learned it, would naturally be intermixed with French expressions. It would have been otherwise, if they had regarded the English as a superior language, as having a finer nature or a higher cultivation than their own. But they doubtless felt that by an intermixture of French they were enriching and ennobling an unrefined and meagre idiom. Whenever the French word which rose to their mind bore a shade of meaning for which they found no equivalent in English, they did not content themselves with a loose expression, nor did they endeavour to form by English analogy one that should be exact: they employed the French word itself. They did this even when the English offered an equivalent expression, if the French word was particularly recommended by interesting or agreeable associations. For words of a technical character they would scarcely think of seeking equivalents in English. The body of the English people were now for the first time brought into oral communication with their rulers. Hearing the French words with the Saxon, they were able to understand their meaning. Hearing them from the lips of their superiors, they naturally imitated and adopted them. Thus the new importations, bearing the stamp of elegance and fashion, passed from the circles of *polite society* into the language of the vulgar. They

found free entrance into works of literature, not only because they supplied real deficiencies in the English vocabulary, but also because they were especially familiar and acceptable to those classes whom the author would most wish to interest and please.

§ 36. **Middle English Period, 1350-1550.** The old inflexion undergoes some further losses; the unaccented final *e* (as in *love*, *fame*, etc.) begins to disappear in pronunciation; but the great characteristic of this period is the immense accession of words taken from the French. It will be enough to name here a few of the most important works and authors. In the poems of Laurence Minot, written about 1350, we find for the first time a large proportion of French words. These were followed (between 1360 and 1370) by the popular poem entitled *The Vision of Piers Ploughman*, a satirical allegory ascribed to Robert Langlande. It is written in alliterative verse of very regular construction. The same species of verse is found in some poems of a similar character which followed the *Vision*; but it was not used by Chaucer and Gower in the same age, nor has it been used by any poet since the end of that century. The great name of early English literature is Geoffrey Chaucer, who died in 1400; and the *Canterbury Tales* is the most perfect, as it is probably the latest, of his productions. The charge often brought against him, of having corrupted the simplicity of the native popular English by large importation of French words, only shows a want of acquaintance with the literature of that time. His contemporary John Gower, whose

chief English work is the *Confessio Amantis*, though far inferior in genius to Chaucer, was for a long time held in equal, or even greater, estimation. To the first half of the fifteenth century belongs John Lydgate, a copious writer and fluent versifier, but of little poetic talent. Among the prose writings of this period, the earliest is the *Travels of Sir John Mandeville*, composed about 1356. But more important in their influence on the language were the Wycliffite Versions of the Bible. The Old Testament is supposed to have been translated by Hereford, the New Testament by Wycliffe himself, the whole being finished about 1380. To Purvey is ascribed a revision of the whole work, made some eight or ten years later, with many alterations and corrections.

§ 37. The century from 1450 to 1550 might be regarded as a distinct period. The unaccented final *e* was now generally neglected, and at length wholly lost in pronunciation; and in many ways the language assumed a more modern aspect. Literature received a new impulse from the art of printing. Among the most important of the numerous books which issued from the celebrated Caxton press (1470 to 1490) was the *Morte d'Arthur*, by Sir Thomas Malory, a prose compendium of the poetical legends concerning King Arthur and his Knights of the Round Table. The translation of Froissart's *Chronicle* by Lord Berners, which appeared in 1523-25, was not unworthy of the rich and glowing original. We may mention also, as excellent specimens of the language at that time, the writings of *Sir Thomas More*, and the New Testament transla-

tion of William Tyndale, which was printed in 1526. As for the poets of that most unpoetic age, it is enough to name the rude but vigorous Skelton. The poems of Surrey and Wyatt, though written before 1550, belong more in language and character to the following period.

**§ 38. Commencement of the Modern Period.**

With the middle of the sixteenth century, the English enters on a new stage of its history. It did not cease to change; for then it would have ceased to be a living language. But its later changes have not had the rapid progress and the radical character which belonged to those of the preceding centuries. Many words which were in use three hundred years ago, have since become obsolete. A much larger number have been added to the language, including not only technical and scientific terms by the thousand, but a multitude of words which belong to the common stock of literature and society. Words which have been retained have often lost their old meanings and taken on new ones. In the combination and construction of words, in phrase and idiom, the changes have been yet more numerous, and the general colour and flavour of English style are quite different now from what they were in the last half of the sixteenth century. But these differences are mainly lexical and rhetorical, rather than grammatical. As to inflexion, the little which remained at that time has come down to us with hardly any change. Yet the ending *th* in the third person singular of verbs (as *cometh*, *doeth* or *doth*) has all but disappeared from



the common language, and remains chiefly as an archaism of the solemn or religious style, being kept in memory by the usage of the English Bible. The subjunctive, as distinct from the indicative in the third person singular (*as if he come, if he do it, if it be so*), is also growing obsolete. Still we never feel that the language of Shakspeare and Bacon is widely different from our own. Even Spenser, notwithstanding the archaisms with which he loved to garnish his style, appears to us much less strange and remote than Lord Berners and Sir Thomas More. The great writers of the Elizabethan age have done much to perpetuate and keep alive the form of English which is seen in their works. The authorized version of the Bible has exerted a conservative influence of the same kind, and one even more powerful. It must be observed, however, that this version as printed now has not in all respects its original appearance: the spelling has been modernized, and a number of obsolete forms have given place to those in present use. Thus *moe* is changed to *more*, *sith* to *since*, *fet* to *fetched*, *oweth* to *owneth*, *unpossible* to *impossible*, etc. A judicious revision, with further alterations of antiquated phraseology, seems desirable at this time. If works printed in Shakspeare's day appear strange, at first view, to the modern reader, it is chiefly owing to changes since made in the spelling, which did not become fixed until a century later. Unfortunately, these changes are far from having made the orthography of the language simple and consistent. *The defects of English spelling have to a great*

extent arisen from the mixture of different elements in the language. Neither the Anglo-Saxon orthography nor the Norman-French was distinguished for its regularity. But when the two were thrown together, the result was a mass of confusion and anomaly hardly to be paralleled, except, perhaps, in the spelling of the native Irish. The present system retains much of this chaotic character. It is, perhaps, too firmly fixed for extensive changes, such as could alone effect a material improvement. But it is not creditable to the English name, nor accordant with the practical spirit of the English people. With a multitude of signs for the same sound, and a multitude of sounds for the same sign, it poorly fulfils the original and proper office of orthography, to indicate pronunciation; nor does it better fulfil the improper office, which some would assert for it, of a guide to etymology. It imposes a needless burden on the native learner. To a foreigner it seriously aggravates the difficulty of acquiring the language, and thus restricts the influence of English literature on the mind of the world.

**§ 39. Introduction of Latin and Greek words.** We have already seen that a number of words passed from the Latin into the Anglo-Saxon. The same process has gone on in the subsequent stages of the language. With the inception of the Middle English period, it received a new impulse. The admission of foreign words in great numbers from the French, a daughter of the Latin, made it natural and easy to admit them also from the

mother-language. In many instances it is difficult to determine whether a word of Latin origin has come to us through the French, or has been taken directly from the Latin. But while the importation of French words ceased, after a time, to be an active and prominent agency in the growth of the language, it has been otherwise with the tendency to borrow from the Latin. This became even stronger with the increasing attention to classical studies. The fondness for Latin phraseology is noticed with censure by Thomas Wilson in his *System of Rhetoric and of Logic*, published in 1553: "The unlearned or foolish fantastical, that smells but of learning (such fellows as have seen learned men in their days), will so Latin their tongues, that the simple cannot but wonder at their talk, and think surely they speak by some revelation." In like manner an author of the next century, Sir Thomas Browne, whose own style is in a large measure Latin, remarks, "If elegancy still proceedeth, and English pens maintain that stream we have of late observed to flow from many, we shall within a few years be fain to learn Latin to understand English, and a work will prove of equal facility in either." The practice of adding to the English vocabulary words adopted from the Latin and the Greek is still carried on with activity, and there is little prospect of its ceasing. It is almost necessary as a means of denoting those new objects, ideas, and relations, which are continually appearing and demanding expression. The resources of the English for the *formation* of new words from elements already

existing in it are so limited that aid from other languages is indispensable. The new terms which are required by the progress of science, are almost wholly drawn from these sources, especially from the inexhaustible storehouse of Greek expression.

#### THE ENGLISH A COMPOSITE LANGUAGE.

§ 40. **Proportion of the Elements.** There is no language, propably, in which all the words are formed by its own processes from roots that originally belonged to it. What is peculiar to the English is not that it has words borrowed from other languages, but that it has so many of them ; that a large part of its vocabulary is of foreign origin. In this respect it may be compared to the modern Persian and the Wallachian. The French words which have been ingrafted on the native English stock are, with few exceptions, derived from the Latin ; and when added to the almost equal number which have come directly from that language, they make, perhaps, four fifths of all our borrowed words. Much smaller, though still considerable, especially in scientific use, is the number of words taken from the Greek. The remainder of our foreign words can hardly exceed a twentieth part of the whole vocabulary, and are drawn from a great variety of sources—Celtic, Danish, Dutch, Hebrew, Arabic, Turkish, etc. If all the words in a large English dictionary were classed according to their origin, it would appear that the foreign or non-Saxon words make a decided majority of the whole number. It must be remarked,

however, that in such a dictionary there are many words which, though perhaps put forward by distinguished writers, have never established themselves in general use; and also many words which belong, indeed, to the established phraseology of particular sciences and arts, but are unknown to the great majority even of educated people. In both classes the number of foreign words is disproportionately large. Hence, if we take all the distinct words used by particular writers, we shall find a different ratio between the Saxon and foreign elements. Of those used by Shakspeare, it is said that sixty per cent. are of Saxon origin; and the ratio is about the same for the common version of the Bible. But in most literary works of the last two centuries, the foreign element is certainly larger: in general, doubtless, it would be found, if reckoned in this way, to equal or exceed the Saxon. But if, instead of counting only distinct words as they would be given in a vocabulary, we count all the words of a writer as they stand on his pages, we shall obtain very different ratios. The Saxon words will now be found in a large majority, varying from sixty to more than ninety per cent. of the whole number. The style of Johnson abounds in words of Latin origin; but in the Preface to his Dictionary there are seventy-two per cent. of Saxon words. In Milton's poetical works about two thirds of the vocabulary are foreign; but in the sixth book of *Paradise Lost*, four fifths of all the words are Saxon. The explanation of these appearances lies in two facts: 1. The words which belong more to *the grammar* than to the lexicon—which express

not so much conceptions of the mind as the relations between its conceptions—are almost wholly Saxon. To this class belong articles, pronouns, adverbs from pronominal roots, nearly all prepositions and conjunctions (only *save, except, during, concerning, because,* and a few more, are French). These are words which occur in every sentence. In a language like ours, of scanty inflexion, it is hardly possible to form two consecutive sentences without them. The substantial elements of the preposition, nouns, adjectives, verbs, may all be obtained from abroad; but the connecting links, which must unite them in the framework of sentences, can only be found at home. 2. If we turn to these substantial elements, and fix upon the objects, qualities, states, and actions which most frequently present themselves to the mind, and thus call for the most frequent expression, it will be found that a large majority of them are denoted by words of Saxon origin. We refer to objects, such as *man, horse, bird, body, flesh, blood, head, hand, heart, soul, mind, heaven, wind, rain, day, summer, water, stone, gold, field, tree, apple,* etc.; to qualities, such as *good, bad, high, low, long, short, cold, hot, hard, soft, white, black,* etc.; to actions, such as to *lie, sit, stand, walk, run, do, say, take, have, break, think, feel, love, fear, find,* etc. There are borrowed words of similar meaning, as *beast, eagle, vein, face, spirit, air, hour, autumn, river, gem, fruit, flower,* etc.; *large, false, tender, pure, purple,* etc.; to *rest, move, enter, touch, please, enjoy,* etc.; but they are altogether fewer, and generally of less frequent occurrence. The words for numbers lower than a *million* are all

Saxon : among the ordinals only *second* has come in from the French.

§ 41. **Fusion of the Elements.** The foreign words that have come into our language do not stand by themselves as a distinct and independent class: they are Anglicized, subjected to English laws and analogies, and thus assimilated to the older denizens of the language. This has taken place chiefly in three ways: 1. They are in most cases accented according to English analogy. This assumption of a new accent has been a gradual process. In early English poetry we find *cuntré* (country), *coloúr*, *comaundemént*, *messangére*, *benysoún* (benison), *castéll* (castle), etc., accented as in French on the vowel here marked. The usage of Chaucer is quite variable. Such words as *honoúr*, *difficultée*, *penánce*, *vanquésh*, *manére* (manner), *peraventúre*, *conseíl* (counsel), *viáge* (voyage), etc., he often gives, as here marked, with the French accent; yet not unfrequently he shifts their accent, according to English tendencies, toward the beginning of the word. In the next century the French accent is still to be seen, but with a greater prevalence of the English. And the latter had established itself in Shakspeare's time nearly as at the present day. A number of words which as verbs retain the French accent, when used as nouns, exchange it for an English one: thus *áccent* and *to accént*, *cóncert* and *to concért*, *insúlt* and *to insúlt*, etc. 2. The borrowed words are declined according to English analogy. It is true that *radius*, *nucleus*, *momentum*, *criterion*, *phenomenon*, and some other words, retain their Latin and Greek plurals, *radii*, *nuclei*,

*momenta, criteria, phenomena*, etc. But these are rare exceptions. In general, the few inflexions left in English are applied as readily to a French or Latin word as to a Saxon one. As the Saxon verb *love* makes *lovest, loves, loved, lovedst, loving*, so the French verb *move* makes *movest, moves, moved, movedst, moving*. 3. The borrowed words are often made to receive prefixes which come from the Saxon, as in *be-siege, un-pretending, mis-conceive, under-value, over-turn, after-piece, out-line*, etc.; or formative suffixes which come from the Saxon, as in *large-ness, duke-dom, false-hood, apprentice-ship, use-less, grate-ful, quarrel-some, fool-ish*, etc. It affords a still more striking evidence of the fusion which has taken place among the elements of our language, that the process here described is in many cases reversed; that particular endings which were found in the foreign words, have become so familiar to the English ear and mind, as to be disjoined from their connexions, and applied with more or less frequency to words of native stock. Thus, we find Saxon words with French prefixes, as in *en-dear, dis-belief, re-light, inter-mingle, trans-ship*, etc.; and Saxon words with French formative suffixes, as in *forbear-ance, bond-age, atone-ment, robb-ery, odd-ity, stream-let, huntr-ess, eat-able, buri-al, right-eous, talk-ative*, etc.

§ 42. **Different Character of the Elements.** It must be admitted that the fusion of which we have spoken is not a complete one. The borrowed words, taken as a class, have a peculiar character, which separates them, even to the feeling of uneducated persons, from those of native stock. There



are, indeed, particular cases in which the ordinary relation does not hold; there are some in which it is actually inverted, as in *sign* and *token*, *color* and *hue*, *power* and *might*. Here the familiar *sign*, *color*, *power*, are from the French, and the more poetical *token*, *hue*, *might*, are from the Saxon. But in general the Saxon words are simple, homely, and substantial, fitted for every-day events and natural feelings; while the French and Latin words are elegant, dignified, and artificial, fitted for the pomp of rhetoric, the subtilty of disputation, or the courtly reserve of diplomacy. The difference arises partly from the fact already noticed, that the most familiar objects, qualities, and actions have generally retained their primitive Saxon designations. The foreign words bear an impress derived from the courtiers and scholars who introduced them. To a great extent they stand for conceptions which belong especially to disciplined thought and cultivated feeling. But the difference, no doubt, depends also on the impression which the two classes of words make upon the ear. The Saxon are shorter, in great part monosyllabic, and often full of consonants; while the French and Latin words are longer, smoother, and have greater breadth of vowel-sounds. It cannot well be denied that this marked diversity of character between native and foreign words gives to our language a somewhat heterogeneous and incongruous aspect. Yet it furnishes means for great variety in the expression of the same thoughts, and serves to distinguish and individualize the styles of *different* authors. Among writers who in this

respect occupy an extreme position, may be named, on the one side, Bunyan, De Foe, Franklin, and Cobbett; on the other, Hooker, Milton, Johnson, and Chalmers.

§ 43. It has been observed that in the Liturgy of the Church of England there is a marked tendency to couple French and Saxon expressions of the same, or nearly the same, meaning, as if in this way to address the taste and understanding of all classes: thus, “to *acknowledge* and *confess* ;” “by his infinite *goodness* and *mercy* ;” “when we *assemble* and *meet together*.” A similar tendency has been pointed out elsewhere, as in the writings of Hooker.

§ 44. It was natural that when a multitude of foreign words were brought into our language, many should coincide in meaning with words that already belonged to it. In some cases, as in *will* and *testament*, *yearly* and *annual*, *begin* and *commence*, etc., the two words have continued to be used with scarcely any difference of meaning. But the tendency has been to turn the new material to good account by giving to the words of each pair senses more or less clearly distinguished from each other. In *body* and *corpse*, *love* and *amour*, *work* and *travel*, *sheep* and *mutton*, etc., the distinction is a broad one: in *bloom* and *flower*, *luck* and *fortune*, *mild* and *gentle*, *win* and *gain*, etc., it is slighter and more subtle. The discriminations thus established have added much to the resources of the language, giving it a peculiar richness and delicacy of expression.

## THE ENGLISH, POOR IN FORMATION AND INFLEXION.

§ 45. **Power of Self-development Lost.** The English has lost a large part of the formative endings which belonged to the Anglo-Saxon. Many which still appear in English are confined to the particular words that now have them, and can no longer be used in the formation of new words. Only a very few (as *-er*, *-ing*, *-ness*, for substantives; *-y*, *-ish*, for adjectives; *-en* for verbs; *-ly* for adverbs) continue to be used with much freedom for this purpose. So, too, many prepositions and particles which were once freely employed as prefixes in the formation of compound verbs, are no longer used in this way. From the simple verb to *stand* the English makes *understand* and *withstand*; the Anglo-Saxon had *ätstandan*, *be-standan*, *bigstandan*, *forstandan*, *forestandan*, *gestandan*, *ôdhstandan*, *understandan*, *widhstandan*, *ymbstandan*. This deficiency in English is made up in a measure by the use of separate particles, as, to *stand up*, to *stand off*, to *stand by*, to *stand to*, etc. Still the formative system of the language has become greatly restricted. It no longer possesses the unlimited power of development from its own resources which we see in the Anglo-Saxon and in the modern German. If a new word is wanted, instead of producing it from elements already existing in English, we must often go to the Latin or the Greek, and find or fashion there something that will answer the purpose. By *this process* our language is placed in a dependent

position, being reduced to supply its needs by constant borrowing. But it is a more serious disadvantage that in order to express our ideas we are obliged to translate them into dead languages. The expressiveness of the new term, that which fits it for its purpose, is hidden from those who are unacquainted with the classic tongues ; that is, in many cases, from the great body of those who are to use it. To them it is a group of arbitrary syllables, and nothing more. The term thus loses its suggestiveness, and the language suffers greatly in its power of quickening and aiding thought.

§ 46. **Freedom of Position restricted.** It is one disadvantage arising from the loss of inflexion that our language is much restricted in the position and arrangement of words. The result is unfortunate, not only as it tends to monotonous uniformity of expression, but still more as it takes away the best means of representing emphasis, or the superior importance of a particular word in the sentence. The simple Latin sentence, "*dux regem decepit*," may be arranged in six different orders without doing violence to Latin idiom : the choice of one order rather than another, if partly regulated by euphony or by love of variety, is also much influenced by the relative importance of the terms. But the corresponding English sentence has its fixed, invariable order, "the general deceived the king : " transposition would give it a wholly different meaning. It is true that we are able by a change from active to passive, as well as by other devices, to secure variety of

expression, and to satisfy the demands of emphasis: thus "the king was deceived by the general;" "it was the general who deceived the king;" "it was the king who was deceived by the general;" "a deception was practised by the general on the king," etc. Still, with all such helps, we are often obliged to indicate by the clumsy device of italic letters what a more highly inflected language could have shown in the position of the words. It should be said, however, in justice to the English, that it uses nearly all the freedom of arrangement, which, scantily inflected as it is, would be consistent with perspicuity. It is therefore superior in actual variety of arrangement to the French, and perhaps not inferior to the more highly inflected German, which in the ordinary prose style has limited its natural freedom by inconvenient and cumbrous restrictions.

#### § 47. Monosyllabism and Want of Euphony.

The loss of inflection has reduced a multitude of English words to the form of monosyllables. It is not uncommon to find whole sentences which contain no word of greater length. This peculiarity helps us to understand, better than most other nations are able to do, that primitive monosyllabic condition which must have preceded all inflected language—a condition which has remained unchanged to this day in languages like the Chinese, where every syllable is a separate word, with its own accent and its own distinctly apprehended meaning. If this monosyllabic character gives a certain plain directness and pithy force to English expression, it can hardly be

doubted that it is a disadvantage to euphony and rhythm. Pope complains that "ten low words oft creep in one dull line." And no one can read Chaucer's poetry, pronouncing the unaccented *e* as the verse requires, and as it was actually pronounced in the poet's time, without regretting that a hurried and slurring pronunciation of our fathers should have destroyed this pleasing feature of the old language. The suppression of this *e* has also been unfavourable to euphony by producing, in a multitude of cases, the harshest combinations of consonants; as in *hosts*, *breadths*, *texts*, *shifts*, *thirsts*, *bulg(e)d*, *starch(e)d*, *task(e)d*. In these words, which cannot be properly pronounced without a strong effort of will and of vocal organs, the earlier dissyllabic forms, *host-es*, *breadth-es*, *starch-ed*, *task-ed*, etc., presented little or no difficulty of utterance. In most of these cases, as in many others, the harshness has been aggravated by that extended use of the final *s*, which has given a peculiar sibilating character to the pronunciation of our language. In Anglo-Saxon, only a part of the nouns took *s* in the plural, and those only in two out of the four cases: in English, the *s* has been applied to nearly all plural nouns, and for all cases of the plural. In Anglo-Saxon, the verb in the third person singular of the present has *th*, never *s*: in the English of our day, this *th* is still occasionally employed as an archaic form, but in all ordinary use *s* has taken its place.

## DIALECTS.

§ 48. The English language is not spoken with uniformity by all who use it. Nearly every county in Britain has its local dialect, its peculiar words and forms, which are used by the common people of the lower classes. This diversity is, in part, of long standing; in some points, doubtless, it goes back even to Anglo-Saxon times. The great variety of local idioms is said to divide itself naturally into two main classes, the one belonging to the east and north of the island, the other to the west and south. For most of the dialects, glossaries have been published, often with specimen-compositions of greater or less extent; but only the Scotch can be said to have a literature. Scottish literature, which is almost wholly poetical, begins in the fourteenth century, with John Barbour, a contemporary of Chaucer. His long historical poem, entitled *The Bruce*, was followed in the early part of the next century by the *Originale Chronykil* of Andrew of Wynton, and in its latter part by the *Wallace* of Henry the Minstrel, often called Blind Harry. But the *King's Quair*, by the unfortunate James I. of Scotland, is not written in the Scottish dialect. In the sixteenth century we find, first, Gawin Douglas, the translator of the *Æneid* and author of the *Palace of Honour*, and then two poets of higher genius, William Dunbar and Sir David Lyndsay. In more recent times, the most eminent writers of this dialect are Allan Ramsay, the author of the *Gentle Shepherd*, and, *greatest* of all, Robert Burns.

§ 49. In every dialect, apparently, there are preserved a certain number of old words and forms, which have passed out of use, or have suffered alteration in the common language; but it is equally true that every dialect has lost or altered some which remain unchanged in the common language. Thus, if the Scotch *kye* for *cows*, *brak* for *broke*, etc., are closer to the Anglo-Saxon than are the corresponding English words, the contrary is true of *gie* for *give*, *fa'* for *fall*, *houd* for *hold*, *winna* for *will not*, etc. It is believed that, on the whole, the common English stands nearer than any of the dialects to the early form of the language.

§ 50. The English, as spoken by the common people of Ireland, has many peculiarities, both of sound and of idiom, borrowed from the Gaelic, which was once the language of the whole island.

§ 51. In America, settlers from different parts of the mother-country were brought together in the same colonies, so that no dialect of England or Scotland has been preserved in its distinctness on the new continent. At the same time, the migratory habits of the people have had the effect of securing a general uniformity of language in all parts of the country. With the exception of the negro dialect in the Southern States, it can hardly be said that there are local dialects in America. The forms of speech which are noticed as Americanisms, are not, in general, confined to a particular state or district. Under this name are included expressions which are widely different in their character. Some are confined wholly to uncultivated people; others to



those who are not only uncultivated, but vulgar; while a large part are constantly, and indeed necessarily, used by persons of the highest education. They also differ widely in their origin. Some are derived from the native Indian languages, as *wigwam*, *squaw*, *hominy*, etc.; some from the French, as *levee*, *crevasse*, *bayou*, etc.; some from the Spanish, as *ranch*, *canyon*, *stampede*, etc.; yet more from the Dutch, as *patroon*, *boss* (master-workman), *stoop* (porch), *cooky* (small cake), etc. Most of the foregoing words relate to things that are specially American: to express other objects or relations of this kind, new formations have been made from English words, as *congressional*, *federalist*, *mileage*, *nullification*, etc.; or English words have been used in new meanings, as *eagle* (coin), *corduroy* road, to *locate* land, etc. There are other cases of new formation, which have no such reason, as *outsider*, *talented*, to *eventuate*, etc.; or of new senses for old words, as to *fix* (put in order), to *guess* (think, believe), *creek* (small river), etc. Some words which once belonged to the common language, but have become obsolete in England, are still heard in America, as *fall* (autumn), *gully* (channel worn by water), *peek* (peep), *rare* (underdone), etc. A larger number of Americanisms have come from the English dialects, as *bail* (handle of pail), *shack* (worthless fellow), *spry* (nimble), to *lam* (beat), to *slump* (break through snow or bog), etc. And beside these, there are words and uses of words which are mere vulgarisms, the language of cant or slang, as to *absquatulate* (*abscond*), *splurge* (pompous display), to *fork over* or

*shell out* money, etc. A number of words will always be wanted to express what is peculiar to America in nature, society, and institutions. But apart from these, it is not probable that Americanisms will ever be multiplied to any great extent. For, besides the active and increasing intercourse with the other side of the Atlantic, the almost universal habit of reading, which finds exercise both in English and American authors, will have a powerful tendency to keep the language, even of the poorer classes, in substantial agreement with the common language of literature.

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The following brief sketch of Anglo-Saxon inflexion is founded on Moritz Heyne's *Kurze Laut- und Flexionslehre der altgermanischen Sprachstämme*, Paderborn, 1862. The outlines of early English inflexion are founded on Eduard Fiedler's *Wissenschaftliche Grammatik der englischen Sprache*, Leipzig, 1861, with much help from Prof. F. J. Child's *Observations on the Language of Chaucer* (in *Memoirs of the American Academy*, New Series, Vol. VIII.).

### ANGLO-SAXON INFLEXION.

§ 52. The Anglo-Saxon had seven long vowels, *a, æ, i, ó, ú, æ, y*. The first five appear to have been sounded as in Eng. *par*, *prey*, *caprice*, *prone*, *prune*: *æ* was probably sounded much like Eng. *ai* in *fair*. The sound of *y* apparently like that of French *u* and German *ü*, was intermediate between *ú* and *i*. To these correspond seven short vowels, *a, e, i, o, u, ä, y*.

which were less prolonged in utterance. The short *i* and *y* are often confounded in writing, as *hyrde*, shepherd, *cining*, king, but more correctly *hirde*, *cynig*. So, too, though less often, the short *e* and *ä*, as *deg*, day, *äft*, again, more correctly *däg*, *eft*.

§ 53. The combinations *ea* and *eo* are often used for original short vowels, *ea* for *a*, *eo* for *i*, as *beald* for *bald*, bold, *seolfor* for *silfor*, silver. When they have the character of genuine diphthongs, they are written *eá*, *eó*, which stand for primitive Teutonic *au*, *iu*, respectively.

§ 54. The two sounds of the English *th* are represented in Anglo-Saxon by distinct letters, *þ* for the whispered sound in Eng. *thin*, *breath*, *ð* for the vocal sound in Eng. *this*, *breathe*. By a general rule—which some editors make invariable—*þ* is used when the aspirate begins a word, *ð* when it has any other position. In giving Anglo-Saxon words, we shall write *th* for *þ* and *dh* for *ð*.

§ 55. The Anglo-Saxon never uses *y* as a consonant; but, apparently, *ge*, and even *g* alone, were sometimes used to express that sound, as in *geoc*, yoke, *git*, you two. The letter *h* before a consonant, or at the end of a word, must have had a stronger sound than in English; and *w* in the same position must have approached somewhat toward the sound of English *v*.

§ 56. It is a general rule that a consonant can not be doubled either at the end of a word or before or after another consonant, as *swam* (for *swamm*), he swam, *swimdh* (for *swimmdh*), he swims, *sende* (for *sendde*), he sent, *ehhte* (for *ehhte*), he persecuted.

## SUBSTANTIVES.

## VOWEL-DECLENSION.

§ 57. **Masculines.** Paradigms: *fisc* (stem *fisca*), fish; *hirde* (stem *hirdia*), shepherd.

Sing.	Plur.	Sing.	Plur.
Nom. <i>fisc</i>	<i>fiscas</i>	<i>hirde</i>	<i>hirdas</i>
Gen. <i>fisce</i>	<i>fisca</i>	<i>hirdes</i>	<i>hirda</i>
Dat. <i>fisce</i>	<i>fiscum</i>	<i>hirdes</i>	<i>hirdum</i>
Acc. <i>fisc</i>	<i>fiscas</i>	<i>hirdes</i>	<i>hirdas</i>

§ 58. **Feminines.** Paradigms: *gifu* (stem *gifa*), gift; *dæd* (stem *dædi*), deed.

Sing.	Plur.	Sing.	Plur.
Nom. <i>gifu</i>	<i>gifa</i>	<i>dæd</i>	<i>dæda</i>
Gen. <i>gife</i>	<i>gifena</i>	<i>dæde</i>	<i>dæda</i>
Dat. <i>gife</i>	<i>gifum</i>	<i>dæde</i>	<i>dædum</i>
Acc. <i>gife</i>	<i>gifa</i>	<i>dæde</i> , or <i>dæd</i>	<i>dæda</i>

§ 59. **Neuters.** Paradigms: *scip* (stem *scipa*), ship; *rice* (stem *ricia*), kingdom.

Sing.	Plur.	Sing.	Plur.
Nom. <i>scip</i>	<i>scipu</i>	<i>rice</i>	<i>ricu</i>
Gen. <i>scipes</i>	<i>scipa</i>	<i>rices</i>	<i>rica</i>
Dat. <i>scipe</i>	<i>scipum</i>	<i>rice</i>	<i>ricum</i>
Acc. <i>scip</i>	<i>scipu</i>	<i>rice</i>	<i>ricu</i>

§ 60. Words of more than one syllable which end in *el*, *en*, *er*, or, are often syncopated before a case-ending, as *ealdor*, masc., elder, gen. *ealdres*; *tācen*, neut., token, plur. *tācnu*: so, also, some others, as *heáfod*, neut., head, plur. *heáfdu*.

§ 61. Masculines and neuters of one syllable which have the vowel *ä*, take *a* instead of *ä* in the plural, as *däg*, masc., day, plur. *dagas*; *fät*, neut., vessel, plur. *fatu*.

§ 62. *Masculines* sometimes have *ena* or *ana*, instead

of *a*, in the gen. plur. A few masculines—as *leóde*, men, *Dene*, Danes—have *e* in the nom. acc. plur. The masculines *fót*, foot, *tódh*, tooth, *man* (gen. *mannes*), man, and the feminines (nom. and acc.) *bóc*, book, *bróc*, breeches, *gós*, goose, *cú*, cow, *lús*, louse, *mús*, mouse, *burh* (gen. *burge*, also *byrg*, *byrig*), town, fort, *turf*, turf, make in the dat. sing. and nom. acc. plur. *fèt*, *tédh*, *men*, *béc*, *bréc*, *gés*, *cý*, *lýs*, *mýs*, *byrig*, *tyrf*. *Sunu*, son, nom. acc. sing., makes *sunu* in the gen. dat. sing. and nom. gen. acc. plur., *sunum*, dat. plur. *Wudu*, masc., wood, is declined in the same way, but also with gen. sing. *wudes*, nom. acc. plur. *wudas*. The dat. sing. in *a* is seen also in masc. *winter*, winter, *sumer*, summer, *feld*, field, *ford*, ford, and fem. *hand*, hand, *duru*, door.

§ 63. Neuters of one syllable which have a long vowel or end in two consonants, drop *u* in the nom. acc. plur., as *leaf*, leaf and leaves, *pund*, pound and pounds. In the same cases, the neuters *äg*, egg, *cealf*, calf, *cild*, child, *lamb*, lamb, make *ägru*, *cealfu*, *cildru*, *lambru*, with inserted *r*.

#### N-DECLENSION.

§ 64. Paradigms: masc. *oxa* (stem *oxan*), ox; fem. *tunge* (stem *tungan*), tongue; neut. *éage* (stem *éagan*), eye.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>oxa</i>	<i>tunge</i>	<i>éage</i>
Gen.	<i>oxan</i>	<i>tungan</i>	<i>éagan</i>
Dat.	<i>oxan</i>	<i>tungan</i>	<i>éagan</i>
Acc.	<i>oxan</i>	<i>tungan</i>	<i>éage</i>
Plur. Nom.	<i>oxan</i>	<i>tungan</i>	<i>éagan</i>
Gen.	<i>oxena</i>	<i>tungena</i>	<i>éagena</i>
Dat.	<i>oxum</i>	<i>tungum</i>	<i>éagum</i>
Acc.	<i>oxan</i>	<i>tungan</i>	<i>éagan</i>

§ 65. Of consonant-stems ending in other letters than *n*, the language has only traces. Thus substantives in *nd* from present participles are declined like *fisc*; but some of them make the nom. acc. plur. like the nom. sing.; so *helm-berend*, helm-bearer and helm-bearers, but *wealdend*, ruler, *wealdendas*, rulers. *Freond*, friend, and *feond*, foe, make nom. acc. plur. *freond*, *feond*, or *frýnd*, *fýnd*, or *freondas*, *feondas*.

§ 66. *Fäder*, father, is indeclinable in the sing. (gen. sing. rarely *fäderes*): in the plur. it is declined like *fisc*. *Bróðhor*, brother, nom. gen. acc. sing., makes dat. *brédher*; plur. nom. acc. *bróðru* or *bróðhor*, gen. *bróðhra*, dat. *bróðhrum*; and in the same way are declined *móðor*, mother, *dóhtor*, daughter, *sweostor*, (dat. sing. *swyster*), sister.

§ 67. The fem. *niht*, night, and *wiht* or *wuht*, creature, thing, make the acc. sing. and nom. acc. plur. like the nom. sing. Feminine abstracts in *o* or *u*—as *yldo*, old age—are indeclinable in the sing.: and so are fem. *sæ*, sea, *æ*, law, *eá*, water (gen. sometimes *sæs*, *eás*), nom. acc. plur. *sæs*, *eás*, dat. *sæm*, *eám*.

## ADJECTIVES.

§ 68. Indefinite Declension. Paradigm :  
*blind*, blind.

Sing.	Masc.	Fem.	Neut.	Plur.
Nom.	<i>blind</i>	<i>blind</i>	<i>blind</i>	<i>blinde</i>
Gen.	<i>blindes</i>	<i>blindre</i>	<i>blindes</i>	<i>blindra</i>
Dat.	<i>blindum</i>	<i>blindre</i>	<i>blindum</i>	<i>blindum</i>
Acc.	<i>blindne</i>	<i>blinde</i>	<i>blind</i>	<i>blinde</i>
Ins.	<i>blinde</i>	<i>blindre</i>	<i>blinde</i>	<i>blindum</i>

§ 69. The instrumental case is like the dative,

except in the sing. masc. and neut. In the plural, the three genders are alike, except that the neuter has *u*, instead of *e*, in the nom. and acc.: thus, masc. fem. *blinde*, neut. *blindu*. Adjectives of one syllable, unless they have a long vowel or end in two consonants, add *u* in the nom. sing. fem.; as *smalu*, from *smäl*, small: so, also, many adjectives of more than one syllable, which, however, sometimes take *e*, instead of *u*, in this place.

§ 70. The following peculiarities extend also to the definite declension. Adjectives of one syllable, which end in a single consonant preceded by *ä*, take *a*, instead of *ä*, when a vowel follows in the inflection: as, *smäl*, small, *smälne*, *smälra*, but *smalu*, *smale*, *smalum*, etc., and def. *smala*, *smalan*, etc. Adjectives of more than one syllable which end in *el*, *en*, *er*, *ig*, are often syncopated when a vowel follows in the inflection: as, *fäger*, fair, *fägerne*, *fägerra*, but *fägru*, *fägres*, *fägrum*, def. *fägra*, *fägran*. Adjectives of more than one syllable which end in *e*, lose this *e* before all endings; as, *blídhe*, blithe, *blídhe-es*, *blídhre*, *blídhum*, *blídhe*, def. *blídha*, *blídhan*. This last remark applies to all present participles.

§ 71. Adverbs are formed from adjectives by adding *e*; as, *swídhe*, strongly, very, from *swídh*, strong, *hrádhe*, soon, from *hrádh*, quick. Adverbs in *lice* (Eng. *ly*) were first made by adding *e* to compound adjectives in *lic*; as, *heálice*, highly, from *heálic*, a compound of *heáh*, high, and *lic* (*gelíc*), like: but the adverb is often found where there is no adjective in *lic*, as *sódhlice*, truly, from *sódh*, sooth, *true*.

§ 72. **Definite Declension.** When the substantive to which the adjective belongs is definite,—as when it is connected with the definite article, or with a demonstrative or possessive pronoun, or with a genitive case, and when it stands in the vocative,—the adjective is inflected according to the N-declension.

Sing. Masc.	Fem.	Neut.	Plur.
Nom. <i>blinda</i>	<i>blinde</i>	<i>blinde</i>	<i>blindan</i>
Gen. <i>blindan</i>	<i>blindan</i>	<i>blindan</i>	<i>blindena</i>
Dat. <i>blindan</i>	<i>blindan</i>	<i>blindan</i>	<i>blindum</i>
Acc. <i>blindan</i>	<i>blindan</i>	<i>blinde</i>	<i>blindan</i>

§ 73. **Comparative and Superlative.** The comparative takes *r*, and follows the definite declension; as, *leófra*, dearer, from *leóf*, dear. The superlative takes *ost* (or *est*), and is declined both definitely and indefinitely; as, *leófost* (or *leófest*), dearest. Some adjectives suffer a change of vowel, in which case the superlative cannot have *ost*: *lang*, long, *strang*, strong, take *e*; as, *lengra*, *strengest*: *cald*, old, *geong*, young, *feor* (adv.), far, take *y*; as *yldra*, *fyrrest*, *heáh*, high, *neáh*, nigh, make *hýrra*, *hýhst*, (*héhst*), *neárra*, *nýhst* (*néhst*). Several superlatives, most of them from adverbs, take *mest*; as, *formest* or *fyrrest*, foremost; *áftermest*, aftermost; *lātemest*, last; *sídhemest*, latest; *nídhemest*, lowermost; *yfemest* (*ufemest*), uppermost; *ytemest*, (*útemest*), outmost; *innemest*, inmost; *midmest*, midmost; *hindemest*, hindmost: these are really superlatives from forms in *ma* with the definite declension, as, *forma*, *nídhema*,



*innema*, etc., in which *ma* is a superlative ending. Yet more irregular are

<i>gód</i> , good	<i>betera</i> , <i>betra</i>	<i>betost</i> , <i>betst</i>
<i>yfel</i> , evil	<i>wyrsa</i>	<i>wyrst</i>
<i>lytel</i> , little	<i>lässa</i>	<i>läst</i>
<i>mycel</i> , much	<i>māra</i>	<i>mæst</i>

§ 74. Comparative and superlative adverbs are regularly formed from adjectives by the endings *or* and *ost* ; as *hradhor*, *hradhost*, from *hrādh*, quick.

### PRONOUNS.

§ 75. The **Personal Pronouns** are declined as follows :—

First Person.			Second Person.			
	Sing.	Dual.	Plur.	Sing.	Dual.	Plur.
Nom.	<i>ic</i>	<i>wit</i>	<i>we</i>	<i>thu</i>	<i>git</i>	<i>ge</i>
Gen.	<i>mīn</i>	<i>uncer</i>	<i>úser</i>	<i>thin</i>	<i>incer</i>	<i>eówer</i>
Dat.	<i>me</i>	<i>unc</i>	<i>ús</i>	<i>the</i>	<i>inc</i>	<i>eów</i>
Acc.	<i>me, mec</i>	<i>unc</i>	<i>ús</i>	<i>the, thec</i>	<i>inc</i>	<i>eów</i>

Third Person.				
Sing.	Masc.	Fem.	Neut.	Plur.
Nom.	<i>he</i>	<i>heó</i>	<i>hit</i>	<i>hi</i> , neut. <i>heó</i>
Gen.	<i>his</i>	<i>hire</i>	<i>his</i>	<i>hira</i>
Dat.	<i>him</i>	<i>hire</i>	<i>him</i>	<i>him</i>
Acc.	<i>hine</i>	<i>hi</i>	<i>hit</i>	<i>hi</i> , neut. <i>heó</i>

Other forms are *uncit* (= *unc*), *incit* (= *inc*), in the acc. dual ; *úsic* (= *ús*), *eówic* (= *eów*), in the acc. plur. ; *úre* (= *úser*) in the gen. plur. ; *hig* (= *hi*) in the acc. sing. and nom. acc. plur. ; *heom* (= *him*) in the dat. sing. and plur. ; *heora* (= *hira*) in the gen. plur.

§ 76. The **Possessive Pronouns** of the first and second persons are made by giving to the genitives of the personal pronouns the inflection of the indefinite adjective ; as, nom. *mīn, mīn, mīn*, my, mine, gen. *mīnes, mīnre, mīnes*, dat. *mīnum, mīnre, mīnum*, etc. *User*, before all endings but *ne*, becomes *úss*, which absorbs a following *r* : thus, gen. *ússes, ússe, ússes*. The possessive of the third person is simply the uninflected genitive of the personal pronoun, *his, hire, his*, plur. *hira*. But *sīn* is sometimes used in the reflexive sense, *his own, her own, its own, their own*.

§ 77. The **Demonstrative Pronouns** are declined as follows :—

1. *se, seó, thät*, used also as a definite article, and as a relative pronoun.

Sing. Masc.	Fem.	Neut.	Plur.
Nom. <i>se</i>	<i>seó</i>	<i>thät</i>	<i>thä</i>
Gen. <i>thäs</i>	<i>thäre</i>	<i>thäs</i>	<i>thara (thära)</i>
Dat. <i>tham</i>	<i>thare</i>	<i>tham</i>	<i>thäm (thæm)</i>
Acc. <i>thone</i>	<i>thä</i>	<i>thät</i>	<i>thä</i>
Ins.		<i>thy, the</i>	

2. *thes, theós, this*.

Sing. Masc.	Fem.	Neut.	Plur.
Nom. <i>thes</i>	<i>theós</i>	<i>this</i>	<i>thäs</i>
Gen. <i>thises</i>	<i>thisse</i>	<i>thises</i>	<i>thissa</i>
Dat. <i>thisum</i>	<i>thisse</i>	<i>thisum</i>	<i>thisum</i>
Acc. <i>thisne</i>	<i>thas</i>	<i>this</i>	<i>thäs</i>
Ins.		<i>theós</i>	

Varying forms are *thissere* (= *thisse*), *thissere* (= *thissa*), and *thæs* (= *thäs*).

§ 78. Other demonstratives are *swile* or *swyle*,

such, *thýlc* and *thuslc*, such; *ylc*, the same, with definite declension; *self* or *sylf*, the same, with definite declension; *self*, *sylf*, with indefinite declension, is emphatic; as, *ic self*, I myself, *me sylfum*, to me myself.

§ 79. The **Interrogative Pronouns** are *hwa*, masc. and fem., who? *hwät*, neut., what?—*hwäðher*, which of two?—*hwilc* or *hwylc*, of what sort? The last two are regularly declined as indefinite adjectives. The first is declined as follows:—

	Masc.	Fem.	Neut.
Nom.	<i>hwa</i>		<i>hwät</i>
Gen.	<i>hwäs</i>		<i>hwäs</i>
Dat.	<i>hwam</i>		<i>hwam</i>
Acc.	<i>hwone</i>		<i>hwät</i>
Ins.			<i>hwý</i>

§ 80. The interrogatives are changed to indefinites by various additions: *æghwa*, *æghwät*, *gehwa*, *gehwät*, whoever, whatever, each one; *swá hwa swá*, *swá hwät swá*, whosoever, whatsoever; *hwät-hwugu* or *hwät hwegu*, somewhat, a little; *æghwäðher* or *ægdher*, *gehwäðher*, whichever, each, of two; *áhwäðher*, *äwdher*, *ádhor*, either of two; *náhwäðher*, *náwdher*, *nádhor*, neither; *æghwilc*, *gehwilc*, whichever, etc. Other indefinites are *ælc*, each, *eall*, all, *sum*, some, *óðher*, other, *manig*, many, *ænig*, any, *án*, one, a, *nán*, none, *nænig*, not any, *wiht*, thing, *áwiht*, *áwht*, *áht*, aught, *náwiht*, *náwht*, *náht*, naught, etc.

§ 81. As a **Relative Pronoun**, the Anglo-Saxon either uses the demonstrative *se*, *seó*, *thát*, or employs the indeclinable *the*, and sometimes adds the latter to *the former*; as, *se the*, *seó the*, etc.

## VERBS.

§ 82. **Verbs of Primary Inflexion** (*Strong Verbs*). These form the perfect without any addition, except the personal endings, after the root or stem. Those which have the vowels *é* or *eó* in the perfect, show traces of a primitive reduplication, and are divided into several classes according to the vowels—*a* (*ea*), *æ*, *á*, *eà*, *ó* (*é*)—which they have in other parts of the verb. In the examples, we give, 1. The infinitive; 2. The singular of the perfect; 3. The plural of the perfect; and, 4. The passive participle.

- I. *healdan, heold, heoldon, healden*, hold.  
*spannan, spén, spénnon, spannen*, stretch.
- II. *lætan, lét, lèton, læten*, let.  
*slæpan, slép, slépon, slæpen*, sleep.
- III. *lācan, léc, lécon, lācen*, play.  
*thrāwan, threów, threówon, thrāwen*, throw.
- IV. *heāwan, heów, heówon, heāwen*, how.  
*beātan, beót, beóton, beāten*, beat.
- V. *rówan, reów, reówon, rówen*, row.  
*hrēpan, hreóp, hreópon, hrēpen*, call.

Those which do not have *é* or *eó* in the perfect are likewise divided into several classes, according to the vowels—*a* (*ä*, *ea*) before two consonants, *a* (*ä*, *ea*) before one consonant, *á*, *eá*, *ó*—which they have in the singular of the perfect indicative.

- VI. *findan, fand, fundon, funden*, find.  
*delfan, dealf, dulfon, dolfen*, delve.  
*meornan, mearn, murnon, mornen*, mourn.  
*irnan, arn, urnon, urnen*, run.

- VII. *niman, nam, nāmon, numen, take.*  
*gifan, geaf, geāfon, gifen, give.*  
*cnedan, cnād, cnædon, cneden, knead.*  
*cwiman } com, cwom }, cōmon, cumen, come.*  
*cuman } (for cwam)*
- VIII. *scrifan, scráf, scrifon, scrifen, shrive.*  
*scinan, sceán, scinon, scinen, shine.*
- IX. *breówan, breáw, bruwon, browen, brew.*  
*súcan, seác, sucon, socen, suck.*
- X. *galan, gól, gólon, galen, sing.*  
*weaxan, wóx, wóxon, wazen, wax.*

§ 83. In verbs of primary inflexion, the vowel which appears in the infinitive belongs also to the present indicative and subjunctive, the imperative, and the active participle. The vowel which appears in the plural of the perfect indicative belongs also to the second person singular, and to the whole perfect subjunctive. But in the second and third person singular of the present indicative, *a* is changed to *e*, *á* to *æ*, *ó* to *é*; *eó, eá, ú* to *ý*; and *e, eo*, to *i*. It will be enough to give a single

Paradigm: *helpan* (6th class), to help.

Pres.		Perf.	
Ind.	Subj.	Ind.	Subj.
Sing. 1. <i>helpe</i>	<i>helpe</i>	<i>healp</i>	<i>hulpe</i>
2. <i>hilpest</i>	<i>helpe</i>	<i>hulpe</i>	<i>hulpe</i>
3. <i>hilpedh</i>	<i>helpe</i>	<i>healp</i>	<i>hulpe</i>
Plur. 1. <i>helpadh</i>	<i>helpen</i>	<i>hulpon</i>	<i>hulpen</i>
2. <i>helpadh</i>	<i>helpen</i>	<i>hulpon</i>	<i>hulpen</i>
3. <i>helpadh</i>	<i>helpen</i>	<i>hulpon</i>	<i>hulpen</i>
Imp. Inf.		Part.	
Sing. 2. <i>help.</i>	<i>helpan</i>	Act. <i>helpende</i>	
Plur. 2. <i>helpadh</i>	<i>helpanne</i>	Pass. <i>holpen</i>	

§ 84. The form *helpanne* is a dative of the infinitive, and is used with the preposition *tó*.

§ 85. When the plur. of the pres. ind. and of the imper. is followed immediately by the subject pronoun (*we, ge, etc.*), the ending *adh* is often dropped, the pronoun with a connective *e* taking its place; as, *helps we, helps ge, etc.*, for *helpadh we, etc.* The same change sometimes appears in the perf.; as, *hulpe ge, for hulpon ge.*

§ 86. In the pres. ind., 2nd and 3rd sing., the vowel *e* is generally omitted from the ending; as, *hilpst, hilpdh.* This often causes euphonic changes; as, *cwist, cwidh, for cwidh-st, cwidh-dh, from cwedhan, to say; hlest, hlet, for hled-st, hled-dh, from hlanan, to load; blét, for blét-dh, from blótan, to sacrifice; cýst, cýst, for cýs-st, cýs-dh, from ceósan, to choose.*

§ 87. The letter *g* at the end of a root generally becomes *h*, unless it is followed by a vowel; as, *stídh, stáh, from stígan, to mount.* In the dissyllabic forms of the perfect and in the passive participle, a final *h* of the root passes into *g*, a final *dh* into *d*, and in some verbs a final *s* into *r*; as, *slagen, cweden, coren, passive participles of sleahan, to strike, cwedhan, to say, ceósan, to choose.* The final *h* of the stem is often syncopated in the present and infinitive; as, *sleán, seón, for sleahan, to strike, seohan, to see.* From *seón, to see, come pres. seó, syhst, syhdh, plur. seódh, perf. seah, sáwe, seah, plur. sáwon, pass. part. gesewen.*

§ 88. **Verbs of Secondary Inflection (Weak Verbs).** These form the perfect by adding *de* to the root of the verb. They are divided into two classes, according as *de* alone, or *o-de*, is added to the root. The passive participle is formed by adding *d* and *od*

in the two classes, and often with *ge* prefixed; as *gelegd*, laid, *geerod*, plowed, from *lecgan*, *erian*: *ge* is also used, but not so frequently, in the passive participle of primary verbs.

§ 89. In the first of these two classes, *de*, after *c*, *t*, *h*, *s*, becomes *te*, and *c* is then generally changed to *h*. Several verbs show a change of radical vowel in the perfect, from *e* to *ea*, and from *é* to *ó*.

Paradigm: *sécan*, to seek.

Pres.			Perf.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>séce</i>	<i>séce</i>	<i>sóhte</i>	<i>sóhte</i>
2.	<i>sécest</i>	<i>séce</i>	<i>sóhtest</i>	<i>sóhte</i>
3.	<i>sécedh</i>	<i>séce</i>	<i>sóhte</i>	<i>sóhte</i>
Plur.	<i>sécadh</i>	<i>sécen</i>	<i>sóhton</i>	<i>sóhten</i>
	Imp.	Inf.	Part.	
Sing. 2.	<i>séc</i>	<i>sécan</i>	Act.	<i>séccende</i>
Plur. 2.	<i>sécadh</i>	<i>sécanne</i>	Pass.	<i>sóht</i>

§ 90. In the pres. ind., 2rd and 3rd sing., *e* is often omitted from the ending with euphonic changes, as in verbs of primary inflexion. The verb *ner-ian*, to preserve, has *ner-e-st*, *ner-e-dh*: it takes *e* also in the sing. of the imper., *ner-e*, in the whole perf., as *ner-e-de*, and in the pass. part., as *ner-e-d*; but in all other forms has *i* before *a* or *e* (as, *neriadh*, *nerien*, etc.) like verbs of the following second class. And the same is true of a few other verbs in which the stem is a short syllable; as, *cnyss-ian* (or *cnyssan*), to beat, *tel-ian*, to tell (but *tellan* makes perf. *tealde*).

Instead of *sécadh* before a subject pronoun, we have also *séce*.

## § 91. For the second class, we give as

Paradigm : *lufian*, to love.

Pres.			Perf.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>lufie</i>	<i>lufie</i>	<i>lufode</i>	<i>lufode</i>
2.	<i>lufast</i>	<i>lufie</i>	<i>lufodest</i>	<i>lufode</i>
3.	<i>lufadh</i>	<i>lufie</i>	<i>lufode</i>	<i>lufode</i>
Plur.	<i>lufiadh</i>	<i>lufen</i>	<i>lufodon</i>	<i>lufoden</i>
	Imp.	Inf.	Part.	
Sing. 2.	<i>lufa</i>	<i>lufian</i>	Act.	<i>lufiende</i>
Plur. 2.	<i>lufiadh</i>	<i>lufianne</i>	Pass.	<i>lufod</i>

Instead of *lufiadh* before a subject pronoun, we have also *lufie*.

§ 92. In these verbs, *ie* is often written as *ige*, and *ia* as *iga* or *igea*, where *g* has the sound of a consonant *y*; thus, *lufige*, *lufigeadh*. Before *d* of the perf., *a* is sometimes written in the sing., and *e* in the plur., instead of the regular *o*.

§ 93. The verb *leofian*, to live, belongs to this class, but generally takes *libb-* in place of *leofi-*; as, inf. *libban*, part. *libbende*; pres. 1. *libbe*, 2. *leofast*, 3. *leofadh*, pl. *libbadh*; imp. *leofa*, pl. *libbadh*; perf. *leofode*; pass. part. *leofod*. The verb *habban* or *hābban*, to have, is still more irregular: it makes pres. 1. *habbe*, 2. *hafast*, *hāfst*, 3. *hafadh*, *hāfdh*, pl. *habbadh*; imp. *hafa*, pl. *habbadh*; perf. *hāfde*; pass. part. *hāfed* or *hāfd*.

§ 94. Anomalous Verbs. A. There are twelve preteritive verbs, in which an old perfect of primary formation came to be used in the sense of a present, after which a new perfect was added with secondary formation. These are *unnan*, to grant; *cunnan*, to know; *thurfan*, to need; *durran*, to dare; *gemunan*,



to remember; *sculan*, shall, should; *mágan*, may, might; *ágan*, to own; *witan*, to know; *dugan*, to avail; *nugan*, to suffice; *mótan*, must. We give, in four columns, the pres. 1, 3 sing., the 2 sing., the plur., and the perf.: the VI., VII., etc. refer to the corresponding classes of primary verbs.

	Pres. 1, 3.	2 Sing.	Plur.	Perf.
VI. (a)	<i>an</i>	<i>unne</i>	<i>unnon</i>	<i>ídhe</i>
(b)	<i>can</i>	<i>cunne</i>	<i>cunnon</i>	<i>cúðhe</i>
(c)	<i>tharf,</i> <i>thearf</i>	<i>thurfe,</i> <i>thearft</i>	<i>thurfon</i>	<i>thorfte</i>
(d)	<i>dar</i>	<i>durre</i>	<i>durron</i>	<i>dorste</i>
VII. (e)	<i>geman</i>	<i>gemanst</i>	<i>gemunon</i>	<i>gemunde</i>
(f)	<i>sceal</i>	<i>scealt</i>	<i>sculon</i>	<i>sceolde</i>
(g)	<i>māg</i>	<i>mīht</i>	<i>māgon</i>	<i>meahte</i>
VIII. (h)	<i>āh</i>	<i>āge, āht</i>	<i>āgon</i>	<i>āhte</i>
(i)	<i>wāt</i>	<i>wāst</i>	<i>witon</i>	<i>wiste, wisse</i>
IX. (j)	<i>deāh</i>	<i>duge</i>	<i>dugon</i>	<i>duhte</i>
(k)	<i>neāh</i>	<i>neāht</i>	<i>nugon</i>	<i>nohte</i>
X. (l)	<i>mōt</i>	<i>mōst</i>	<i>mōton</i>	<i>mōste</i>

With 2 sing. *cunne*, there is also a *canst*, *const*; with, *durre*, a *dearst*.

Somewhat similar to these is (m) the verb *willan*, to will, which makes pres. 1. *wille*, 2. *wilt*, 3. *wille*, pl. *willadh*; perf. *wolde*. So, too, *nyllan* (= *ne willan*) to be unwilling, pres. *nylle*, *nylt*, *nylle*, *nylladh*; perf. *noelde*.

§ 95. B. (a) *Wesan*, to be, is thus declined:—

	Pres.		Perf.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>eom</i>	<i>sī</i>	<i>wās</i>	<i>wære</i>
2.	<i>eart</i>	<i>sī</i>	<i>wære</i>	<i>wære</i>
3.	<i>is</i>	<i>sī</i>	<i>wās</i>	<i>wære</i>
Plur.	<i>sind, or</i> <i>sindon</i> }	<i>sīn</i>	<i>wæron</i>	<i>wæren</i>

	Imp.	Inf.	Part.
Sing. 2.	<i>wes</i>	<i>wesan</i>	Act. <i>wesende</i>
Plur. 2.	<i>wesadh</i>	<i>wesanne</i>	Pass. <i>gewesen</i>

For *sí*, in the subj., are also used *sig*, *seo*, and *sý*. There is also a defective *beón*, to be, the present of which is generally used in a future sense.

	Pres.			
	Ind.	Subj.	Imp.	Inf.
Sing. 1.	<i>beóm, beó</i>	<i>beó</i>		<i>beón</i>
2.	<i>bist</i>	<i>beó</i>	<i>beó</i>	
3.	<i>bidh</i>	<i>beó</i>		
Plur.	<i>beódh</i>	<i>beón</i>	<i>beódh</i>	

(b) *Gán*, to go, defective, found in pres. 1. *gá*; 2. *gæst*, 3. *gædh*; subj. *gá*; imp. *gá*, pl. *gádh*. From the same root, with added nasal, come pres. *gange*; perf. *gieng*, *geóng*, *gêng*, and *gengde*. The defective perf. *eode*, went, comes from a root *i*.

(c) *Dón*, to do, makes pres. 1. *dó*, 2. *dést*, 3. *dédh*, pl. *dódh*; subj. *dó*, pl. *dón*; perf. *dide* (or *dyde*); imp. *dó*, pl. *dódh*; part. act. *dónde*, pass. *dón*.

§ 96. C. Several verbs which have the primary inflexion in the perfect and the passive participle, appear in their other forms as verbs of secondary inflexion. Thus, *biddan*, *bäd*, *bædon*, *beden*, ask, bid; *sittan*, *sät*, *sæton*, *seten*, sit; *licgan*, *läg*, *lægon*, *legen*, lie; *thicgan*, *thah*, *thægon*, *thegen*, touch, taste; *hebban*, *hóf*, *hófon*, *hafen*, heave, lift; *swerian*, *swór*, *swóron*, *sworen*, swear. All but *swerian* connect themselves with the first class of secondary verbs.

From *fahan*, *hahan*, contracted *fôn*, to take, *hón*, to hang, come pres. 1. *fó*, *hó*; 2. *fést*, *fæst*, *fæhst*; *hést*,

*hēhst, hæst* ; 3. *fēdh, fædh, fæhdh* ; *hēdh, hēhdh, hædh* ; pl. *fōdh, hōdh*. From the same roots, with added nasal, come *fangan, hangan*, perf. *fēng, hēng*.

The verb *bringan*, to bring, has two formations in the perf. and the pass. part. : *brang, brungon, brungen*, and *brohte, brohton, broht* ; *standan*, to stand, drops *n* in the perf. *stōd, stōdon, standen* ; *bregdan*, to braid, *brægd, brugdon, brogden*, often drops the *g*, and passes from the 6th class to the 7th, *bredan, brād, brædon, broden* : *thīhan*, to thrive, *thāh, thigon, thigen*, of the 8th class, has passed into the form of the 9th, *theón* (for *theóhan*), *theáh, thugon, thogen* ; and the same is true of *sīhan* (*seón*), to strain, *tīhan* (*teón*), to convict, *wrihan* (*wreón*), to cover.

§ 97. D. The following verbs of secondary inflexion are irregular : *thencan*, to think, perf. *thohte* ; *thyncan*, to seem, perf. *thúhte* ; *weorcan, wircan, wyrcan*, to work, perf. *worhte, weorhte* ; *bycgan*, to buy, perf. *bohte* ; *gearwan, gyrwan*, to prepare, *searwan, syrwan*, to equip, perf. *gyrede, syrede*, but pass. part. *gegyrwed, gesyrwed*. *Búan*, to inhabit, perf. *búde*, but pass. part. *gebún* : from the same root come *búian* (*búgan, búgian*), *búwian*, of the second class.

§ 98. **Missing Forms.** The Anglo-Saxon has no future tense, but uses the present tense both as a present and as a future. The verbs *wille* and *sceal* are sometimes used, as in English, to express the future, but generally not without the idea of volition or of necessity, which properly belongs to those verbs.

The perfect definite and the pluperfect are supplied, as in English, by using forms of *habban*, to *have*, with the passive participle of the verb.

The passive is supplied by using the auxiliary verbs *wesan*, to be, or *weordhan*, to become, with the passive participle. Thus *eom* and *weordhe* are used for the present passive; *was* and *weardh* for the perfect; *beó* or *sceal beón* for the future; *eom*—*worden* for the perfect definite, and *was*—*worden* for the pluperfect.

### PREPOSITIONS AND CONJUNCTIONS.

§ 99. Prepositions are used with the accusative, dative, and genitive: we give the simple prepositions, and some of the more important compound ones.

With the accusative: *geond*, beyond, through; *thurh*, through, by; *ymb* (*ymbe*), round, about; *agen*, *ongeán*, against, toward; *abútan*, about; *ymbútan*, round about; *widhútan*, without; *widhinnan*, within.

With the dative: *after*, after; *ær*, ere; *ät*, at; *be*, *bí*, by, concerning; *fram*, from; *neáh*, near; *of*, of; *tó*, to; *intó*, into; *towearð*, toward; *beäften* (*bäften*), behind; *beheonan*, on this side of; *betweox*, betwixt; *betwýnan*, between; *bufan*, above; *bútan*, without, except.

With the genitive: *andlang*, along.

With the accusative and dative: *for*, for; *ofer*, over; *on*, *an*, *in*, in, on, to; *ódh*, unto; *under*, under; *beforan*, before; *gemang*, among; *tó geánes*, toward, against; *innan*, within; *uppan*, upon; *útan*, without. These take the accusative when motion to a place, the dative when rest in a place, is either expressed or implied. *Mid*, with, takes the accusative, and

also the instrumental, which generally coincides with the dative.

With the accusative, dative, and genitive: *widh*, with.

§ 100. The most important conjunctions are *ac*, but; *and*, and; *bútan*, unless; *eac*, also; *elles*, else; *ge*, and; *gea*, *gese*, yea, yes; *gif*, if; *húru*, at least, yet; *hwät*, lo, truly; *hwädher*, whether; *ne*, not; *ná*, *nó*, *nese*, not, nay, no; *nu*, now; *odhdhe*, or; *swá*, so, as; *swilce*, as if; *thät*, that; *theah*, though; *thonne*, then, than; *utan* (with infin.), let us;—*for tham the*, because; *for thy*, therefore; *mid thy*, since, seeing; *to tham thät*, in order that; *thy lās the*, lest;—*ge* . . . *ge*, both . . . and; *ægdher ge* . . . *ge*, both . . . and; *hwädher the* . . . *the*, whether . . . or; *nádher ne* . . . *ne*, neither . . . nor; *odhdhe* . . . *odhdhe*, either . . . or; *sam* . . . *sam*, whether . . . or; *swá* . . . *swá*, so as, as.

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## SEMI-SAXON INFLEXION.

§ 101. For the sake of convenience, A. will be used for the earlier text of Layamon, B. for the later, and O. for the Ormulum. It is proposed to represent chiefly the inflexion of A. in its characteristic features, adding at the same time the principal variations of B. and O.

§ 102. The Semi-Saxon retains in A. the Anglo-Saxon characters for the two sounds of the English *th*: we represent them, as before, by *th* and *dh*. B. and O. have only the character for *th*. For the consonant

*y* sound, the Semi-Saxon uses a peculiar character, ȝ: this we represent by *ȝ*, while the *y* of the Semi-Saxon MSS. will be given (as in A. and B.) by *y*. Instead of this consonant *y*, a *w* is often used, especially in B., as *Laweman* for *Layamon*. In Semi-Saxon, as in English, the Anglo-Saxon *hw* is written *wh* (yet in B. simply *w*); and in like manner, O. uses *yh* for *hy*, to denote the combination of *h* with a following consonant sound of *y*. It must also be remembered in regard to the Ormulum, that by a uniform peculiarity of orthography, a consonant is doubled where the vowel before it in the same word is short.

§ 103. If we compare the Semi Saxon inflexion with the Anglo-Saxon, we find, as the most striking difference, that the vowels *a*, *o*, *u*, in the old grammatical endings, are changed to *e*. Thus, the A-S. *fiscas*, fishes, *fiscum*, to fishes, *caru*, care, *oxan*, oxen, *lufodon*, they loved, become in Semi-Saxon *fisces*, *fiscen*, *care*, *oxen*, *lufeden*. In A. the vowel *a* is occasionally found in grammatical endings, but irregularly and capriciously used. Next to this substitution of *e* for *a*, *o*, *u*, the most important differences are caused by the frequent loss of a final *n*: thus, *mid greater heorte* (A-S. *mid greátre heortan*), with great heart; *tha heye men* (A-S. *tha heáhan men*), the high men. The commencement of this change is seen in A., where the final *n* is occasionally dropped from many forms, yet not wholly discarded from any; and, as a natural consequence, it is sometimes added to forms that have no right to it: thus, in the dat. sing. of the vowel-decl., *than kingen* (A-S.

*tham cyninge*), to the king; in feminines of the vowel-decl. through most of the cases, as, *layen* (A-S. *lagu, lage, laga*), law, laws; in the nom. sing. of adjectives in *e*, as, *he wes blidhen* (A-S. *he was blidhe*), he was blithe; and in the singular of verbs after *e*, as, *ic habben* (A-S. *ic h  bbe*), I have, *he senden* (A-S. *he sende*), he sent. In B. and O., where the omission of a final *n* has become more fixed and regular, that letter is hardly ever misapplied in this way.

#### SUBSTANTIVES.

§ 104. It is sometimes the case, even in A., that the accusative, both singular and plural, is used in place of the dative; as, *than king* (for *than kinge*), to the king, *of kinges* (for *of kingen*), of kings. In B. this is much more frequent; for the plural, at least, it is the prevailing usage. In O. it has become the general rule: though the *e* of the dat. sing. after a preposition is sometimes retained where the verse favours it (as *to kinge*), yet it is oftener omitted; and the inflection, sing. nom. dat. acc. *king, name*, gen. *kingess, namess*, pl. nom. gen. dat. acc. *kingess, namess*, is the usual one for substantives of all classes and genders.

§ 105. **Vowel-Declension.** The normal forms for the **Masculine** are :—

	Sing.	Plur.	Sing.	Plur.
Nom.	<i>king</i>	<i>kinges</i>	<i>mete</i>	<i>metes</i>
Gen.	<i>kinges</i>	<i>kinge</i>	<i>metes</i>	<i>mete</i>
Dat.	<i>kinge</i>	<i>kingen</i>	<i>mete</i>	<i>meten</i>
Acc.	<i>king</i>	<i>kinges</i>	<i>mete</i>	<i>metes</i>

But in the gen. pl., the more common ending is *ene* (or *en*); as, *kingene* (or *kingen*), for *kinge*. (Compare A.-S. *dagena*, for *daga*, of days.) For dat. pl. *kingen*, occurs also *kinge*, with omitted *n*; and in A. for dat. sing. *kinge*, occurs also *kingen*, with *n* irregularly added. A few words show in the nom. acc. pl. the ending *en* (or *e*) irregularly brought in from the N-declension.

For the use of the acc. in place of the dat., which is common in B. and O., and for the gen. pl. in *ess* which is common in O., see § 104.

§ 106. *Sune*, son, has in A. gen. sing. *sune* : *wude* (B. *wode*), wood, has nom. acc. plur. *wudes* or *wude*; but otherwise they are regular. *Man* (or *mon*), gen. *mannes*, makes *men* in the nom. acc. (and sometimes the dat.) pl., but not in the dat. sing.; the gen. pl. is *manne* and *mannen(e)*. O. makes sing. nom. dat. acc. *mann*, gen. *manness*, pl. nom. dat. acc. *menn*, gen. *menness*.

§ 107. The **Neuters**, as in A.-S., are declined like the masculines, except in the nom. acc. pl.: here they are either without ending; as *wif*, wife, wives; *lond*, land, lands; or they take *en* (rarely *e*), as in the N-decl.; as, *wifen*, *londe*. But sometimes the ending *es* of the masc. is applied to the neut.; as, *wifes*, *londes*. In B. this is more common, and in O. it is the general rule; yet even O. makes *shep*, sheep, in the pl. as in the sing., while from *deor*, animal, it makes pl. *deor*, *der*, and *deoreess*. From *child* come nom. acc. pl. *children* (also *childre* in A., *childres* in B.), gen. *childrene*, dat. *children*. O. makes *childre* as pl. of *child*, and *lambre* of *lamb*.



§ 108. For **Feminines** the normal forms are:—

	Sing.	Plur.	Sing.	Plur.
Nom.	<i>laye</i>	<i>laye</i>	<i>dede</i>	<i>dede</i>
Gen.	<i>laye</i>	<i>layen(e)</i>	<i>dede</i>	<i>dede</i>
Dat.	<i>laye</i>	<i>layen</i>	<i>dede</i>	<i>deden</i>
Acc.	<i>laye</i>	<i>laye</i>	<i>dede</i>	<i>dede</i>

For *n* added in A. after final *e*, see § 103. Where the nom. sing. ended originally in a consonant, *e* is generally added to it; as, *dede*, for A-S. *dæd*, and the suffixes *-inge*, *-nesse*, for A-S. *-ing*, *-nes*. The nom. acc. pl. have also the masc. ending *es*: this is rare in A., but common in B., and nearly universal in O.: thus, B. *lawes*, *dedes*, O. *layhess*, *dedess* (rarely *dede*). *Boc*, book, makes *boc* in dat. acc. sing. and nom. acc. pl.; but *bæc* also occurs in nom. acc. pl.: B. has *boke* in dat. sing., and *bokes* in nom. acc. pl. *Burh*, town, castle, makes gen. dat. acc. sing. *burh* or *burye* (*burhye*), nom. dat. acc. pl. *buryes* or *buryen*, gen. *burye*: but in B. the gen. dat. sing. is *borewe*, and the whole plural *borewes*. *Weorld*, world, sometimes makes the gen. in *es*.

§ 109. **N-Declension.** The normal forms would be:—

	Sing.	Plur.	Sing.	Plur.
Nom.	<i>stede</i>	<i>steden</i>	<i>heorte</i>	<i>heorten</i>
Gen.	<i>steden</i>	<i>steden</i>	<i>heorten</i>	<i>heorten</i>
Dat.	<i>steden</i>	<i>steden</i>	<i>heorten</i>	<i>heorten</i>
Acc.	<i>steden</i>	<i>steden</i>	<i>heorten</i>	<i>heorten</i>

§ 110. But this declension is much disfigured by the omission of the final *n*, which is frequent in A., and nearly universal in B. For *n* sometimes added in A. to the nom. sing., see § 103. In B. the nom. acc. pl.

are commonly made in *es*, the masculine ending of the vowel-decl.; as *stedes*, steeds, *heortes*, hearts. In O. the peculiarity of this declension is wholly lost, as we see in *name*, gen. *namess*, dat. acc. *name*, pl. *namess* in all cases. Yet from the neut. *eyhe*, eye, gen. *eyhess*, O. makes the irreg. pl. *ehne*: A. and F. have *eye*, gen. dat. *eye(n)*, pl. irreg. *eyene(n)*.

§ 111. *Feond* and *freond* make in nom. acc. pl. *feond*, *freond*, or *feondes*, *freondes*, or *feonde(n)*, *freonde(n)*.

§ 112. *Fader*, *moder*, *brodher*, *suster*, *dohter*, have the same form through the sing., and in the gen. pl.; but the gen. pl. sometimes takes *ene* or *en*. The other plural cases have *en* (*es* in B., *ess* in O.). But for *brodh(e)ren*, we find also *bredh(e)ren*; and in O. *brethre* is the only plural form of *brotherr*. The *e* in *brodher*, *suster*, *dohter*, is often lost before a case-ending.

§ 113. The fem. nom. acc. *niht*, night, has *nihtes* in the gen. sing., *nihte* in the dat.: the pl. is regular in A., but in B. is sometimes indeclinable, *niht* or *niht*. The fem. *æ*, running water, and *sæ* (B. *sée*), sea, are indeclinable in the singular.

§ 114. In proper names of men, the genitive *Caper his*, for *Caperes*, is sometimes found in A., oftener in B.: that *his* here is no real pronoun, is evident from the want of any genitive feminine similarly formed with *hire*.

## ADJECTIVES.

§ 115. For the **Indefinite Declension** the normal forms would be:—

Sing. Masc.	Fem.	Neut.	Plur.
Nom. <i>god</i>	<i>god</i>	<i>god</i>	<i>gode</i>
Gen. <i>godes</i>	<i>god(e)re</i>	<i>godes</i>	<i>godre</i>
Dat. <i>goden</i>	<i>god(e)re</i>	<i>goden</i>	<i>goden</i>
Acc. <i>godne</i>	<i>gode</i>	<i>god</i>	<i>gode</i>

§ 116. For the **Definite Declension** they would be:—

Nom. <i>gode</i>	<i>gode</i>	<i>gode</i>	<i>goden</i>
Gen. <i>goden</i>	<i>goden</i>	<i>goden</i>	<i>goden(e)</i>
Dat. <i>goden</i>	<i>goden</i>	<i>goden</i>	<i>goden</i>
Acc. <i>goden</i>	<i>goden</i>	<i>gode</i>	<i>goden</i>

§ 117. For *n* sometimes added in A. to forms with final *e*, see § 103. On the other hand, *n* is often omitted in A. from forms with final *en*, as *gode* for *goden*; and this is uniformly the case in B. The endings *es* and *re* in the gen. sing. and pl. are little used in B., the forms *gode* and *god* being used instead. By these changes, the difference between the definite and indefinite declensions became much less distinct; and it is not therefore surprising that, even in A., the one is sometimes used instead of the other: with the definite article the definite forms are almost always used, but with other adjective pronouns and with the possessive genitive, it is quite common to find the indefinite.

§ 118. In O. the indefinite adjective has only the forms *god* for the sing. and *gode* for the pl.; the definite

only the form *gode*. Adjectives in *e*, as *clene*, clean, are therefore without inflexion. But the gen. pl. *allre*, of all, is still found with the superlative; as, *allre firrst*, first of all.

§ 119. The comparative ends in *re*, and has only definite inflexion. The superlative ends in *est*, and is inflected both ways; but the indefinite superlative is undeclined in the sing., and takes only *e* (in A. also *en*) in the pl.

§ 120. Adverbs are formed from adjectives as in Anglo-Saxon: thus, *swidhe*, strongly, very, from *swidh*; *hæhliche* (O. *hehlike*), highly; *radher*, sooner.

## PRONOUNS.

§ 121. The personal pronouns of the first and second persons are declined in sing., dual, and pl. as in Anglo-Saxon. The genitives are nearly confined to the possessive use. The dual forms, though found in O., are unused in B. We have in B. *you*, *ou*, and in O. *yuw*, for *eow*, *eou*; in O. *yunn* for *inc*.

§ 122. The pronoun of the third person is thus declined:—

Sing.	Masc.	Fem.	Neut.	Plur.
Nom.	<i>he</i>	<i>heo</i> ( <i>yeo</i> , <i>ye</i> )	<i>hit</i>	<i>heo</i> ( <i>hi</i> , <i>hit</i> )
Gen.	<i>his</i>	<i>hire</i>	<i>his</i>	<i>heore</i> ( <i>hire</i> )
Dat.	<i>him</i>	<i>hire</i>	<i>him</i>	<i>heom</i> ( <i>ham</i> , <i>yam</i> )
Acc.	<i>hine</i>	<i>heo</i> ( <i>hire</i> )	<i>hit</i>	<i>heom</i> ( <i>ham</i> , <i>yam</i> )

The forms in ( ) are those used in B., which also often uses *him* for *hine*. Rare forms for the nom. acc. pl. are *theo* in A., *thaie* in B. O. has in the nom. sing. fem. *yho* (i. e. *hyo*), neut. *itt*; in the acc.

sing. masc. *himm*, fem. *hire*, neut. *itt*; in the pl. nom. *theyy*, gen. *theyyre* (and *heore*), dat. acc. *theyym* (and *hemm*).

§ 123. The possessive pronouns *min*, my, *thin*, thy, are declined as indefinite adjectives. Before a consonant *min*, *thin*, sometimes become *mi*, *thi*: *mire*, *thire*, take the place of *minre*, *thinre*. But for all the forms with case-endings, B. has only *mine*, *thine*. The other possessives, *unke*(*e*), our (of two), *inke*(*e*) (O. *yunnkerr*), your (of two), *ure* or *oure*, our, *eower* or *eow*(*e*)*re* (B. *youre*, *yure*, O. *yure*), your, are undeclined. In O. *hiss*, his, is treated as an adjective, with pl. *hise*.

§ 124. The indefinite article *an*—which is only the numeral “one” applied to this use—is declined, both in A. and B., with the same peculiarities as *min*. B. often uses *on*, *one*, for *an*, *ane*; but, when *n* is dropped, it has *a*, never *o*. A genitive *ones* is also found in B., and a gen. *aness* and dat. *ænne* are met with in O.

§ 125. The definite article is thus declined: the forms in commas are found only in A.

Sing. Masc.	Fem.	Neut.	Plur
Nom. <i>the</i>	<i>‘tha,’ the</i>	<i>that</i>	<i>‘tha,’ the</i>
Gen. <i>thes</i>	<i>‘there,’ thare</i>	<i>thes</i>	<i>‘there,’ thare</i>
Dat. <i>than</i>	<i>‘there,’ thare</i>	<i>than</i>	<i>‘than’</i>
Acc. <i>thene</i>	<i>‘tha,’ the</i>	<i>that</i>	<i>‘tha,’ the</i>

The variations, most of them orthographical, are quite numerous: thus, in A., *thæ* for *tha*; *thæt*, *thet*, for *that*; *thæs*, *thas*, for *thes*; *thære* for *there*, etc.: in B., *this* for *thes*: in both, *thon* for *than*; *thane* for *than*

and *thene*. Add *theo* for sing. *tha*, and *thai*e for pl. *tha*.

The form *the* is sometimes used in B. as an indeclinable article for all cases and numbers. Traces of this use are found even in A. In O. it has become general; though the antecedent of a relative pronoun takes, instead of *the*, a demonstrative, *thatt*, *tha*, or *this*, *thise*.

§ 126. The demonstrative *thes* is thus declined:—

Sing.	Masc.	Fem.	Neut.	Plur.
Nom.	<i>thes</i>	' <i>thas</i> ,' <i>theos</i>	<i>this</i>	' <i>thas</i> ,' <i>theos</i>
Gen.	<i>thise(s)</i>	<i>thise(re)</i>	<i>thise(s)</i>	<i>thise(re)</i>
Dat.	<i>thise(n)</i>	<i>thise(re)</i>	<i>thise(n)</i>	<i>thise(n)</i>
Acc.	<i>thise</i>	' <i>thas</i> ,' <i>theos</i>	<i>this</i>	' <i>thas</i> ,' <i>theos</i>

For *thas*, which is confined to A., we find *theos* and *thes* in both A. and B. For *thises*, *thisere*, *thissen*, B. has almost always *thise*. For most of the forms B. has also *this* used as an indeclinable demonstrative; and traces of this use are found even in A.

O. has sing. *thiss*, *this*, pl. *thise*, *these*; while it makes also sing. *thatt*, *that*, pl. *tha*, *those*; approaching nearly to the later English usage.

§ 127. *Swile* or *swulc* (B. *soch*), *such*, is declined as an indefinite adjective. *Ilk*, declined with the definite article, is used for "the same."

§ 128. The interrogative pronoun *wha*, *who*? makes gen. *whes* (only in A.), dat. and acc. *wham*, *whan*, neut. nom. acc. *what*. These in B. are spelled *wo*, *wam*, *wan*, *wat*. The use of this pronoun as a proper relative begins to appear in B. and O. *Whadher* (B. *wather*) is undeclined. *While* or *whule*

is declined as an indefinite adjective: in B. it is written *woche*, and begins to be used as a relative.

§ 129. The relative pronouns in A. are *the* and *that*, for all genders and numbers, the latter being especially used in reference to an indefinite or an omitted antecedent; also *tha* (more rarely *theo*), in reference chiefly to a feminine or a plural. In B. and O. *that* has taken the place of all the rest, and become the general relative.

#### VERBS.

§ 130. **General Remarks.** In the inflexion of the verb, the final *en* of the infinitive, the plural forms, and the passive participle, often loses the *n* in A., generally so in B., but rarely in O. For *n* added in A. to forms that end in *e*, see § 103.

§ 131. The plural of the present indicative ends in *edh* (B. *eth*, A-S. *adh*). But in O. it has the ending *enn*, which came in, probably, from the subjunctive and the perfect; as, *we hellpenn* (A. *we helpedh*, B. *we helpeth*), we help. Some traces of this *en*, used in the pres. ind., appear to be found even in A. and B. The Anglo-Saxon use of *e* instead of *adh*, when the verb is followed by a subject pronoun,—as, *helpe we*,—appears also in the Semi-Saxon.

§ 132. The dative of the infinitive in *enne* (or *ene*), with the preposition *to*,—as, *to helpenne*,—is occasionally found in A. and B., rarely in O. It is sometimes written with *ende* for *enne*, by a confusion with the active participle. But commonly the

preposition *to* is prefixed to the infinitive in *en*; as, *to helpen*.

§ 133. The active participle is singularly infrequent in the Semi-Saxon; and, partly perhaps on this account, became confounded with the verbal substantive in *inge*. In A. the old termination *ende* (or *inde*) is still the prevailing one for the participle; but in B. *inge* occurs about as many times as *ende*.

§ 134. The passive participle very frequently takes the prefix *i* (A-S. *ge*), which, however, is not confined to the participle: thus, *iboren* (A-S. *geboren*) = *boren*, born. But this prefix is scarcely at all used in O.

§ 135. **Verbs of Primary Inflexion** (*Strong Verbs*). The ten classes of the Anglo-Saxon are more or less confounded, as will appear from the following specimens. We give the infinitive, the singular of the perfect, the plural of the perfect, and the passive participle. The vowels are given according to O., where they are written more consistently than in A. and B.

- I. *halden, held, helden, halden, hold.*  
*fallen, fell, fellen, fallen, fall.*
- II. *lêten, let, leten, lêten, let.*  
*slæpen, slep or slepte, —, —, sleep.*
- III. *hâten, het or hehte, hehten, haten, bid.*  
*cnawen, cne(o)w, cne(o)wen, cnawen, know.*
- IV. *hæwen, he(o)w, he(o)wen, hæwen, hew.*
- V. *wepen, weop (O. wēpte), —, —, weep.*
- VI. *finden, fand, funden, funden, find.*  
*delfen, dulf, dulfen, dolfen, delve.*  
*biginnen, -gan, -gunnen, -gunnen, begin.*



- VII. *nimen, nām, nomen, numen*, take. |  
*yifen, yāf, yæfen, yīfen*, give.  
*beren, bār, bæren, boren*, bear.  
*cumen, cōm, comen, cumen*, come.
- VIII. *drifen, draf, drīfen, drifen*, drive.  
*writen, wrat, wrīten, writen*, write.
- IX. *buyen, bæh, buyen, boyen*, bow.  
*luken, læc, luken, loken*, lock.
- X. *faren, for, foren, faren*, fare.  
*wazen, wex, wezen, wazen*, wax.  
*drayen, droh, droyen, drayen*, draw.

Most of these forms appear also in A. and B., but accompanied often by other modes of spelling. Thus, in some cases, *o* is used for *a*, and *eo* for *e*; as *fond*, *bigon*, *nom*, *drof*, *wrot*, for *fand*, etc.; *weox*, *weopen*, for *wex*, *wepen*; *holde*, *cnowe*, B., for *halden*, *cnawen*. In B., *e* is used for *æ*, and sometimes *ea* for *a*; as, *hewe*, *yeaf*, for *hæwen*, *yaf*. In A., *a*, *æ*, *e*, are much confounded; as, *halden*, *hælden*, *helden*.

§ 136. Paradigm: *helpen*, to help.

Pres.			Perf.		
	Ind.	Subj.	Ind.	Subj.	
Sing. 1.	<i>helpe</i>	<i>helpe</i>	<i>halp</i>	<i>hulpe</i>	
2.	<i>helpest</i>	<i>helpe</i>	<i>hulpe</i>	<i>hulpe</i>	
3.	<i>helpedh</i>	<i>helpe</i>	<i>halp.</i>	<i>hulpe</i>	
Plur.	<i>helpedh</i>	<i>helpen</i>	<i>hulpen</i>	<i>hulpen</i>	
Imp.			Inf.		Part.
Sing. 2.	<i>help</i>	<i>helpen</i>	Act.		<i>helpende</i>
Plur. 2.	<i>helpedh</i>	<i>helpenne</i>	Pass.		<i>holpen</i>

The omission of *e* in the 2d and 3d sing. of the pres. ind. is much less common than in A-S.; as, *halt* for *haldedh*.

§ 137. In O. the 2d sing. of the perf. ind. is some-

times the same as the 1st and 3d sing.; as, *badd*, *badest*, *barr*, *borest*, for *bæde*, *bære*.

§ 138. The changes mentioned in § 87 are found also in the Semi-Saxon; as, *droh*, drew, from *drayen* (A-S. *dragan*), to draw; *sloyen*, they slew, from *slan* (for *slahan*), to slay; *coren* (also *chosen*), from *chesen*, to choose. From *seon*, *sen*, to see, come pres. 1. *seo*, *se*, 2. *siht* (O. *seost*, *sest*), 3. *siht*, *seodh*, (O. *seth*), pl. *seodh* (O. *sen*), subj. *seo*, *se*; perf. *sah*, pl. *sæyen*; pass. part. *seyen*, *sen*.

§ 139. Verbs of Secondary Inflexion (*Weak Verbs*). The first class form the perfect by adding *de* (or *te*, after a surd) directly to the root; before this *te*, a *k* or *ch* is sometimes changed to *h*, and the vowel *e* in the root to *o*; thus, *sechen* (O. *sekenn*), to seek.

Pres.			Perf.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>seche</i>	<i>seche</i>	<i>sohte</i>	<i>sohte</i>
2.	<i>sechest</i>	<i>seche</i>	<i>sohtest</i>	<i>sohte</i>
3.	<i>sechedh</i>	<i>seche</i>	<i>sohte</i>	<i>sohte</i>
Plur.	<i>sechedh</i>	<i>sechen</i>	<i>sohten</i>	<i>sohten</i>
	Imp.	Inf.	Part.	
Sing. 2.	<i>sech</i>	<i>sechen</i>	Act.	<i>sechende</i>
Plur. 2.	<i>sechedh</i>	<i>sechenne</i>	Pass.	<i>soht</i>

§ 140. The second class form the perfect by adding *e-de* to the root; as, *makien*, to make.

	Pres.		Perf.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>makte</i>	<i>makie</i>	<i>makede</i>	<i>makede</i>
2.	<i>makest</i>	<i>makie</i>	<i>makedest</i>	<i>makede</i>
3.	<i>makedh</i>	<i>makie</i>	<i>makede</i>	<i>makede</i>
Plur.	<i>makiedh</i>	<i>makien</i>	<i>makeden</i>	<i>makeden</i>

	Imp.	Inf.	Part.
Sing. 2.	<i>make</i>	<i>makien</i>	Act. <i>makiende</i>
Plur. 2.	<i>makiedh</i>	<i>makienne</i>	Pass. <i>maked</i>

§ 141. The *i* of these verbs is lost in O.; thus, *makenn*, subj. *make*, for *makien*, *makie*; *lufenn* (A. *luuien*), to love; *oppnenn* (A. *openien*), to open; *spellenn* (A. *spelien*), to declare. In the sing. of the imp., *e* is sometimes omitted; as, *macc*, in O., for *make*, *loc*, O., *lok*, B., though both have also *loke*, from *lokien* (O. *lokenn*), to look.

§ 142. From *leouien* (pronounced *leovien*), or *libben*, to live, A. makes pres. 1. *leowie*, *libbe*, 2. *leouest* (O. *lifesset*), 3. *leouedh* (O. *lifethth*); perf. *leouede*. From *habben*, to have, come pres. 1. *habbe*, 2. *hauest*, *hafest*, 3. *hauedh*, *hafedh*, pl. *habbedh*, subj. *habbe*; perf. *hafde* (also *hauede* in A., *hadde* in B.); pass. part. *haued*.

§ 143. **Anomalous Verbs.** A. The Preteritives (§ 94) are

	Pres. 1, 3.	2 Sing.	Plur.	Perf.	
(a)	<i>an, on</i>		<i>unnen</i>	<i>udhe</i>	grant
(b)	<i>can</i>	<i>canst</i>	<i>cunnen</i>	<i>cudhe</i>	know
(c)	<i>tharf</i>	<i>thæx(f)t</i>	<i>thurfen</i>	<i>theor(f)te</i>	need
(d)	<i>dar</i>	<i>darst</i>	<i>durren</i>	<i>durste</i>	dare
(e)	<i>scal</i>	<i>scalt</i>	<i>sculen</i>	<i>scolde</i>	shall
(f)	<i>may</i>	<i>miht</i>	<i>mayen</i>	<i>mihte</i>	may
(g)	<i>ah</i>		<i>ayen</i>	<i>ahte</i>	own
(h)	<i>wat, wot</i>	<i>wast</i>	<i>wîten</i>	<i>wiste</i>	know
(i)	<i>dæh</i>				avail
(j)	<i>mot</i>	<i>mote</i>	<i>moten</i>	<i>moste</i>	must

The verb (k) *wullen*, to will, makes pres. 1. *wulle*, *nulle* (= *ne wulle*, will not), 2. *wult*, *nult*, 3. *wulle*, *nulle*,

pl. *wulledh, nulledh*, perf. *wolde, nolde*. In the pres. B. has *wolle, nolle, wolt, nolt*, etc.; and O. *wile, nile, willt, nillt*, pl. *wilenn-nilenn*.

§ 144. B. (a) The verb of existence is thus declined:—

Pres.		Perf.	
Ind.	Subj.	Ind.	Subj.
Sing. 1. <i>am</i>		<i>was</i>	<i>were</i>
2. <i>art</i>		[ <i>were</i> ]	<i>were</i>
3. <i>is</i>		<i>was</i>	<i>were</i>
Plur. <i>sunden</i>		<i>weren</i>	<i>weren</i>
Sing. 1. <i>beon, beo</i>	<i>beo</i>		
2. <i>beost, bist</i>	<i>beo</i>		
3. <i>beodh, bidh</i>	<i>beo</i>		
Plur. <i>beodh, beo(n) beon</i>			
Imp.	Inf.	Part.	
Sing. 2. <i>beo</i>	<i>beon</i>	Pass. <i>beon, beo</i>	
Plur. 2. <i>beodh</i>			

In B. and O., *eo* is often contracted to *e*; thus, O. has *best* for *beost*, and *be, ben, beth*, as well as *beo, beon, beoth*. In the perf., O. writes *wære, wæren*, instead of *were, weren*; but, in the ind., 2d sing. it has *wass, wert*. The plural, *sunden*, is not found in B., which uses *beoth, beth*, instead. O. has *sinndenn*, but uses also *arm* (Eng. *are*). The subj. *si* is still found in O.

(b) *gan*, d. inf. *ganne*; pres. (1. *ga*), 2. *gæst* (O. *gast*), 3. *gedh* (O. *gath*), pl. *gadh, ga* (O. *gan*); imp. *ga*, pl. *gadh*; p. act. *ganninde* (B. *goinde, goinge*), pass. *gan*. In all these forms, B. has *o* for *a*. A verb *yeongen* (B. *yongen*, O. *ganngenn*) is also used in the present, and A. and B. have a perf. *gengde* or *geinde*. The common perf. is *eode* (B. *yeode*, O. *yede*). In

frequent use, also, is the perf. *wende*, went, from the regular verb *wenden*.

(c) *don*, d. inf. *donne* ; pres. (1. *do*), 2. *dest* (B. O. *dost*), 3. *dedh*, *dodh*, pl. *dodh* (O. *don*) ; imp. *do*, pl. *dodh* ; perf. *dede*, *dude* (O. *dide*) ; p. act. *donde*, pass. *don*.

§ 145. C. Several verbs vacillate between primary and secondary inflexion ; as, perf. *bæh* or *boyede*, from *buyen*, to bow, perf. *for* or *ferde*, from *faren*, to fare ; perf. pl. *heo clumben*, B. *hii clomden*, from *climben*, to climb.

The verbs *fon*, to take, *hon*, to hang, make present forms from these roots ; as, *underfodh*, they undertake ; but from *fangen* and *hangen*, the perfects *feng*, *heng*. The verb *standen* (O. *stanndenn*) makes perf. *stod*, pl. *stoden*, part. *stonden* (O. *stanndenn*). \*

§ 146. D. The following verbs of secondary inflexion are irregular : *thenchen* (O. *thennkenn*), to think, perf. *thohte*, part. *thoht* ; *thunchedh* (O. *thinnkethth*), seemeth, perf. *thuhte* ; *wurchen* (O. *wirrkenn*), to work, perf. *wrohte*, part. *wroht* (in A. also *worhte*, *worht*) ; *buggen* (O. *biggenn*), to buy, perf. *bohte*, part. *boht* ; *bringen*, to bring, perf. *brohte*, part. *broht*.

## EARLY ENGLISH INFLEXION.

§ 147. The periods in the history of our language which are known as the Old English and the Middle English, differ chiefly in the vocabulary : in grammatical points they are not so far unlike as to require a separate treatment. One can be briefer

here, as the inflexional system is now reduced more nearly to its modern proportions; and in the *Ormulum*, which stands at the close of the Semi-Saxon period, we have already seen much of what is most striking in early English inflexion. The object will be to represent especially the language of Chaucer in its characteristic features.

§ 148. It must be observed at the outset, that the unaccented final *e*, which is silent in modern English, was generally pronounced by Chaucer. A multitude of apparent exceptions are accounted for by noticing these two peculiarities in the poet's verse: 1. The unaccented final *e* generally unites in one syllable with a vowel at the beginning of the next word; and this union takes place, even when the next word is a pronoun or adverb with initial *h*, or a form of the verb *to have*. 2. An unaccented final *er* is often treated as a part of the preceding syllable, its *e* being suppressed, especially where a vowel or *h* follows in the next word; and sometimes an unaccented final *en* or *eth* is treated in the same way. Many of the exceptional cases are undoubtedly attributable to variations and corruptions introduced by the transcribers.

#### SUBSTANTIVES.

§ 149. **Nominative Singular.** Where the Anglo-Saxon had a final vowel (*a, e, o, u*) in the nom. sing., the early English (like the Semi-Saxon) has *e*; as, *oxe, herte, eere, herde, lawe, elde* (A-S. *oxa, ox, heorte, heart, eáre, ear, hirde, (shep)herd, lagu, law,*

*yldo*, age). Even where the Anglo-Saxon had a final consonant, most feminine words have an added *e*; as, *dede*, *sorwe*, *youthe* (A-S. *dæd*, deed, *sorh*, sorrow, *geógudh*, youth); but the verbals in *yng* do not generally add *e*; as, *connyng*, less often *connynge*, cunning. In Chaucer this final *e* is not unfrequently suppressed in pronunciation, and occasionally, after two consonants, in writing: thus, *herte* is sometimes treated as one syllable, and sometimes written *hert*.

§ 150. **Genitive Singular.** The gen. sing. ends in *es*; as, *kinges*, *names*, from *king*, *name*. In Chaucer this final *es* is almost always a separate syllable. Genitives without *es* are sometimes found, in accordance with earlier modes of inflexion; as, *myn herte blood*, *his lady grace*, *hir fader hous*; but *heven king*, A-S. *heofon-cyning*, is properly a compound word.

§ 151. **Dative and Accusative Singular.** The acc. sing. is always like the nom.: the dat. sing. is usually so. But where the nom. ends in a consonant, a dative in *e* is often found with prepositions, especially at the end of a line in verse; as, *to bedde*, *with golde*, *in house*, *out of his sleepe*, from *bed*, *gold*, *hous*, *sleep*. By a confusion of forms, this dat. in *e* is occasionally used instead of the regular nom. or acc.; as *child*, but also *childe*, in nom. and acc.

§ 152. **Plural.** The plur. has *es* in all the cases; as nom. gen. dat. acc. *kinges*, *dedes*, *shippes*, *wyfes*, *names*, *hertes* (A-S. nom. pl. *cyningas*, *dæda*, *scipu*, *wif*, *naman*, *heortan*). In Chaucer the plural often ends in *s* alone (or *es* pronounced as *s*), especially where two or more syllables precede; as, *shoos*, *pilgryms*, *lovers*, *frankeleyns*, *servantes* (pronounced *servánts*).

Some words still retain the plural of the old N-declension; as, *oxen*, *eyen* (eyes), *ashen* (also *aishes*), *shoon* (also *shoos*), etc.; while some others take *n* by mistaken analogy, as *bretheren*, *sistren* (also *sustres*), *children* (also *childre* or *childer*), *kyn* (kine), etc. Some words, which were of neuter gender in the A-S., make the plur. like the sing.; as, pl. *deer*, *good*, *sheep*, *swin* (swine), *folk* (or *folkes*), *hors* (or *horses*), *thing* (or *thinges*), *yer* (or *yeres*). The plurals with change of vowel are *feet*, *gees*, *men*, *teeth*, etc., as in modern English.

§ 153. If the ending *es* (or *s*) is not used in the nom. pl., it is added to form the gen. pl.; as *folkes wyves*, *mennes soules*, *wymmens counseiles*.

## ADJECTIVES.

§ 154. Adjectives are inflected as in the Ormulum: the pl. of the indefinite adjective and both numbers of the definite end in *e*; as, *yong man*, *yonge men*, *the yonge man*, *the yonge men*. In Chaucer this inflexion is confined to monosyllables; all adjectives of two or more syllables, and of course all adjectives that end in *e*, are uninflected. In occasional instances the indefinite adjective takes *e* in the sing., especially after prepositions or before names of persons. On the other hand, *e* of the indefinite plural is sometimes omitted, when the adjective is a predicate; as, *they were glad*: the predicate participle is almost always undeclined.

§ 155. Chaucer has a remnant of the old gen. pl.



indef. in *aller* or *alther*, of all; as, *at your alther cost*, *alther best*.

§ 156. The comparative and superlative are formed as in modern English. Superlatives of one syllable are inflected; as, *the beste man*, *his laste word*. Change of vowel is seen in *lenger*, from *long*; *strenger*, *strengest* from *strong*; *elder*, *eldest*, from *old*.

§ 157. Adverbs are formed from adjectives as in the earlier language; either with the ending *e*; as, *brighte*, *faire*, *harde*, *longe*, from *bright*, *fair*, etc.; or with the ending *ly* (A-S. *lice*, Semi-Saxon *liche*, *like*); as, *shortly*, *sothely*, *sikurly*, *specially*, from *short*, *soth*, etc.

#### PRONOUNS.

§ 158. In the first person, Chaucer has *I*, rarely *yk* and *ich* (for A-S. *ic*, which is still found in Old Eng.). In the second person, he has *thou*, *ye*, *you* (which are found also in Old Eng.), for A-S. *thu*, *ge*, *eow*. The dual forms are no longer met with. In the third person, he has

Sing.	Masc.	Fem.	Neut.	Plur.
Nom.	<i>he</i>	<i>she</i>	<i>it</i>	<i>they</i>
Gen.	<i>his</i>	<i>hire</i>	<i>his</i>	<i>here</i>
Dat.	<i>him</i>	<i>hire</i>	<i>him</i>	<i>hem</i>
Acc.	<i>him</i>	<i>hire</i>	<i>it</i>	<i>hem</i>

The forms *hire* and *here* were pronounced *hir*, *her*, and were sometimes written so. In the Old Eng. we still find *heo* in the nom. sing. fem., and *heo* or *hi*, *hi*, in the nom. plur.

§ 159. Reflexives are made in Chaucer by adding

*self*, or *selve*, or *selven*, to *my*, *thy*, *him*, *hir*, *our*, *your*, *hem*; as, *myself*, *myselfe*, *myselfen*, etc.

§ 160. The possessives *myn*, *thyn*, in Chaucer, retain *n* before a vowel or *h*, seldom before other consonants: they retain it also when used absolutely, i. e., after the substantive, or without a substantive, or as predicates, in which cases, too, they admit of inflexion; as, *children myne*, *thin be the glorie*, *neghebour of myne*. The possessives *oure*, *youre*, are pronounced *our*, *your*, and are sometimes written so: when used absolutely, they usually take *s*; *oures*, *yourses* (in two syllables). *Hire*, *her*, and *here*, *their*, have the same absolute form (*heres*).

§ 161. Among the forms of the definite article which we have seen in the Semi-Saxon, there are some that appear occasionally and irregularly in Old English; but the one form *the* is generally, and at length constantly, used for all genders and numbers. The indefinite article *an* gives up its *n*, except before a vowel or *h*.

§ 162. The demonstratives in Chaucer are sing. *that*, pl. *tho*, and sing. *this*, pl. *these* (pronounced as one syllable, and sometimes written *thes*, *this*). *That* in *that oon*, *that other*, sinks from a demonstrative to a mere article.

§ 163. The interrogatives are *who*, *what*, *whos*, *whom*, *which*, *whether*, used as in modern English.

§ 164. The common relative in Chaucer, as in the Ormulum, is *that* for all numbers and genders. Instead of *that*, we sometimes find *which* *that*; as, *Creon, which that was of Thebes king*. *Which* itself, or *the whiche*, is used as a relative, but chiefly after

prepositions or in agreement with a substantive following. We find also *who*, *whos*, *whom*, used as relatives; but they are comparatively rare.

### VERBS.

§ 165. The verbs of primary inflexion (strong verbs) are now greatly reduced in number, many which once belonged to this order having taken up the secondary (weak) inflexion. In those which remain, the classes have become much obscured and confounded, as will be evident from the following examples, in which are given, as before, the infinitive, the singular of the perfect, the plural of the perfect, and the passive participle :—

- I. *holden, held, helden, holden.*  
*fallen, fel, fellen, fallen.*
- II. *leten, leet, leeten, let,*  
*slepen, sleep, sleepen, slept.*
- III. *knowen, knew, knewen, knowen.*
- IV. *beten, beet, beeten, beten.*
- V. *wepen, weep, weepen, wept.*
- VI. *finden, fand, fonden, fonden.*  
*helpen, halp, holpen, holpen.*  
*kerven, carf, corven, corven.*  
*bi-ginnen, -gan, -gonnen, -gonnen.*
- VII. *given, gaf, gaven, given.*  
*beren, bar, beren, boren.*  
*speken, spak, speeken, spoken.*  
*comen, cam, comen, comen.*
- VIII. *risen, roos, risen, risen.*  
*driven, drof, driven, driven.*  
*writen, wrot, writen, writen.*

IX. *chesen, choes, chosen, chosen.*

*crepen, creep, copen, copen.*

X. *shapen, shoop, shopen, shapen.*

*waxen, wez, wezen, waxen.*

*drawen, drough, drowen, drawen.*

We also find *slepte, wepte, crepte*, secondary perfects for *sleep, weep, creep*; also *fond, bigon*, for *fand, bigan*, and *founden* for *fonden*. In the forms of *waxen*, *a* and *e* are much confounded, and a participle *waxen* is met with. Chaucer and others often use *y* for *i*; as *fynden, bygynnen, dryven*; or *e* for *i*; as, *geven*.

§ 166. **Final n.** In the inflexion of the verb, the final *n* of the infinitive, the plural forms, and the passive participle, is omitted with great freedom: thus, *to maken* or *to make*, *we knowen* or *we knowe*, *they sayden* or *they sayde*, *founden* or *founde*. An unaccented *e*, before the omitted *n*, is generally sounded in Chaucer, but was sometimes dropped in pronunciation, and occasionally so in writing; as, *to let*, *they sayd*.

§ 167. **Present Indicative.** The first person singular still ends in *e*, which in Chaucer is generally sounded; as, *I saye, I knowe*. The *est* (or *st*) of the second person singular occasionally drops the *t*; as, *thou ne has* (for *hast*). The third person singular ends in *eth*, from which *e* is sometimes omitted; as, *telleth, comth*. The 3rd sing. in *es* or *s* is not frequent in Chaucer. Where the root ends in *t* or *d*, contraction generally occurs; as, *sit* for *sitteth*, *byt* for *byddeth*, *stant* for *standeth*; and in like manner *rist* for *riseth*. In the plural the old ending *eth* is still

found in Chaucer; as, *we loveth*; but the common termination is *en* (or *e*); *we loven* (or *love*).

§ 168. **Perfect Indicative.** Verbs of primary inflexion make the second person singular like the first and third; as, *thou bar, thou spak, thou swor*; but a few instances show the old ending *e*; as, *thou were, thou gave*; and a few others show the secondary *est*; as, *thou knewest*. The plural has *en* (or *e*).

§ 169. Verbs of secondary inflection, add *de* to the root, either immediately, as, *sayde, answerde*, or with a connecting *e*, as, *weddede, servede*. In the former case, *de* after *p, k, t, s*, or *gh*, becomes *te*; as, *kepte, mette, kiste*: *alight-de* is changed to *alighte, fast-de* to *faste, send-de* to *sende* or *sente, wend-de* to *wente*, and the like. For other changes, see § 181. The final *e* of the 1st and 3rd sing. is often dropped; as, *seyd, loved, went*. The 2d sing. has *est*, the plural *en* (or *e*).

§ 170. **Subjunctive.** The subjunctive in both tenses has *e* in the three persons of the singular, and *en* (or *e*) in the plural.

§ 171. **Imperative.** The singular of the imperative is the same as the root of the verb; as, *spek* (speak), *ber* (bear), *com* (come), *gif* (give). But verbs which have *ede* in the perfect take *e* in the imperative; as, *love, aske*; and this is true of some others also; as, *bygynne, telle*. The plural ends in *eth* (or *th*); as, *cometh, draweth, saith, goth, beth*: but in Chaucer this ending is occasionally reduced to *e*; as, *holde* (for *holdeth*); and is frequently omitted altogether; as, *tel* (for *telleth*), *tak* (for *taketh*), *let* (*always* for *letteth*).

§ 172. **Infinitive.** The infinitive ends in *en* (or *n*), but often drops the final *n*; as, *helpen*, *given*, *don*, *ben*; or *helpe*, *give*, *do*, *be*. A few forms in Chaucer, like *to doone*, *to sayne*, appear to come from the old dative case of the infinitive.

§ 173. **Participles.** The old ending for the active participle, A-S. *ende*, Semi-Saxon *inde*, is still found in the Old English; as, *wepinde*, weeping: even Chaucer has it in a few instances under the form *and*; as, *lepand*, leaping. But it has to yield more and more to the termination *inge* or *ing* (Chaucer  *yng* or  *ynge*), which, in the Anglo-Saxon and other Teutonic languages, belongs solely to the abstract nouns of action.

§ 174. The passive participle of primary inflexion freely gives up the final *n*; as, *comen* or *come*, *songen* or *songe*. It is thus often omitted in Chaucer from participles that always have it in modern English; as, *given* and *give*, *gon* and *go*, *ben* and *be*. The prefix *i* or *y* (A-S. *ge*) is often used by Chaucer before this participle; as, *i-maked* or *i-maad*, *y-brent* (burnt), *i-writen*, *y-corve*, (carved), *i-be* (been); seldom before other forms of the verb.

§ 175. **Primary Inflexion:** *helpen* to help.

Pres.		Perf.	
Ind.	Subj.	Ind.	Subj.
Sing. 1. <i>helpe</i>	<i>helpe</i>	<i>halp</i>	<i>holpe</i>
2. <i>helpest</i>	<i>helpe</i>	<i>halp</i>	<i>holpe</i>
3. <i>helpeth</i>	<i>helpe</i>	<i>halp</i>	<i>holpe</i>
Plur. <i>helpe(n)</i>	<i>helpe(n)</i>	<i>holpe(n)</i>	<i>holpe(n)</i> :
Imp.		Part.	
Sing. 2. <i>help</i>	<i>helpe(n)</i>	Act. <i>helping(e)</i>	
Plur. 2. <i>helpeth</i>		Pass. <i>holpe(n)</i>	

§ 176. Secondary Inflexion: *seken* (*sechen*), to seek.

		Pres.		Perf.	
	Ind.	Subj.	Ind.	Subj.	
Sing. 1.	<i>seke</i>	<i>seke</i>	<i>sought(e)</i>	<i>soughte</i>	
2.	<i>sekest</i>	<i>seke</i>	<i>soughtest</i>	<i>soughte</i>	
3.	<i>seketh</i>	<i>seke</i>	<i>sought(e)</i>	<i>soughte</i>	
Plur.	<i>seke(n)</i>	<i>seke(n)</i>	<i>soughte(n)</i>	<i>soughte(n)</i>	
		Imp.	Inf.	Part.	
Sing. 2.	<i>sek</i>		<i>seke(n)</i>	Act.	<i>seking(e)</i>
Plur. 2.	<i>seketh</i>			Pass.	<i>sought</i>

§ 177. Secondary Inflexion: *loven*, to love.

		Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>love</i>	<i>love</i>	<i>loved(e)</i>	<i>lovede</i>	
2.	<i>lovest</i>	<i>love</i>	<i>lovedest</i>	<i>lovede</i>	
3.	<i>loveth</i>	<i>love</i>	<i>loved(e)</i>	<i>lovede</i>	
Plur.	<i>love(n)</i>	<i>love(n)</i>	<i>lovede(n)</i>	<i>lovede(n)</i>	
		Imp.	Inf.	Part.	
Sing. 2.	<i>love</i>		<i>love(n)</i>	Act.	<i>loving(e)</i>
Plur. 2.	<i>loveth</i>			Pass.	<i>loved</i>

§ 178. The verb *haven* loses its *v* in several forms: thus, inf. *have(n)* or *han*; pres. 1. *have*, 2. *hast*, 3. *hath*, pl. *have(n)*; pf. *hadde*; pass. part. *had*. The verb *maken* loses its *k* in certain forms: thus, perf. *makede* or *made*; pass. part. *maked* or *maad*, *made*.

§ 179. **Anomalous Verbs.** A. The Preteritives (§ 94) are as follows: in all of them, the form of the pres. 1, 3 sing. is also used as a plural.

	Pr. 1, 3.	2 Sing.	Plur.	Perf.
(a)	<i>can</i>	<i>canst</i>	<i>conne(n)</i>	<i>couthē, cowde</i>
(b)	<i>dar</i>	<i>darst</i>	<i>dar, dor</i>	<i>dorste, durste</i>
(c)	<i>shal</i>	<i>shalt</i>	<i>shul(le)n</i>	<i>sholde, shulde</i>
(d)	<i>may</i>	<i>might</i>	<i>move(n)</i>	<i>might(e)</i>
		<i>mayst</i>	<i>may</i>	

	Pr. 1, 3.	2 Sing.	Plur.	Perf.
(e)	<i>owe, oweth</i>	<i>owest</i>	<i>owe(n)</i>	<i>ought(e), aught(e)</i>
(f)	<i>wot</i>	<i>wost</i>	<i>wite(n)</i>	<i>wiste</i>
(g)	<i>mot</i>	<i>most</i>	<i>mote(n)</i>	<i>moste</i>
(h)	<i>wil</i> <i>wol</i>	<i>wilt</i> <i>wolt</i>	<i>wil(n)</i> <i>wol(n)</i>	<i>wolde</i>
(i)	<i>nyl</i>	<i>nylt</i>	<i>nyl</i>	<i> nolde</i>

The A-S. and S-S. *tharf*, needs, is represented by the defective *thar*, used only in the pres. ind.

§ 180. B. (a) The verb of existence is thus declined :—

Pres.			Pref.	
	Ind.	Subj.	Ind.	Subj.
Sing. 1.	<i>am</i>	<i>be</i>	<i>was</i>	<i>were</i>
2.	<i>art</i>	<i>be</i>	<i>were</i>	<i>were</i>
3.	<i>is</i>	<i>be</i>	<i>was</i>	<i>were</i>
Plur.	<i>be(n) or are(n)</i>	<i>be(n)</i>	<i>were(n)</i>	<i>were(n)</i>

  

	Imp.	Inf.	Part.
Sing. 2.	<i>be</i>	<i>be(n)</i>	Act. <i>being(e)</i>
Plur. 2.	<i>beth</i>		Pass. <i>be(n)</i>

(b) Inf. *go(n)*; pres. 1. *go*, 2. *gost*, 3. *goth*, pl. *go(n)*; perf. *went(e)*; pass. part. *(go)n*.

(c) Inf. *do(n)*; pres. 1. *do*, 2. *dost*, 3. *doth*, pl. *do(n)*; perf. *dide*; pass. part. *do(n)*.

§ 181. C. Several verbs of secondary inflexion have peculiar vowel-changes in the perfect and the passive participle; thus, *sellen* makes *solde*, *sold*; *tellen*, *tolde*, *told*; *cacchen*, *caughte*, *caught*; *techen*, *taughte*, *taught*; *rechen* (reach), *raughte*, *raught*; *recchen* or *rekken* (reck), *roughte*, *rought*; *strecchen*,



*straughte, straught; sechen or seken, soughte, sought;  
beyen, boughte, bought; bringen, broughte, brought;  
thinken, thoughte, thought; werken, wroughte, wrought.*  
From *fecchen* (fetch) comes an irregular pass, part.  
*fet.*

## SPECIMENS OF THE ENGLISH LANGUAGE IN ITS EARLIER STAGES.

—◆—

§ 182. *From the Anglo-Saxon version of Matthew, eighth chapter, verses 1-10.*

Sôðhlíce thā se Hælend of tham munte nyðher-astāh, thā fyligdon him mycelne mænig. Thā genealsæhte ān hreōfla tō him and hine tō him ge-eaðhmēdde, and thus cwādh : Drihten, gyf thu wylt, thu miht me geclensian. Thā āstrehte se Hælend hys hand, and hrepode hyne, and thus cwādh : Ic wylle, beo geclensod. And hys hreōfla wās hrādlice geclensod. Thā cwādh se Hælend tō him : Warna the thāt thu hyt nænegum men ne secge ; ac gang, āteow the tham sacerde, and bring hym tha lāc the Moyses bebead, on hyra gecyðnesse. Sôðhlíce thā se Hælend ineode on Capharnaum, thā genealsæhte hym ān hundredes ealdor, hyne biddende, and thus cwedhende : Drihten, mīn cnapa lidh on mīnum huse lama, and mid yfle gethreād. Thā cwādh se Hælend tō him : Ic cume and hine gehæle. Thā andswarode se hundredes ealdor and thus cwādh : Drihten, ne eom ic wyrdhe thāt thu ingange under mīne thecene ; ac cwedh thīn ān word, and mīn cnapa biðh gehæled. Sôðhlíce ic eom man under anwealde gesett, and ic hābbe thegnas under me ; and ic cwedhe tō thysum, Gang, and he gædh ; and ic cwedhe tō ôðhrum, Cum, and he cymdh ; to mīnum theowe, Wyr, this, and he wyrdh. Witodhlíce thā se Hælend this gehyrde, thā wundrode he, and cwādh tō thām the him fyligdon : Sôðh ic secge eow, ne gemette ic swa mycelne geleafan on Israhel.

*Translation.* [Words wanting in the original are introduced in Italics: explanations or kindred words are inserted in brackets.] Soothly when the Saviour from the mountain came-down, there followed him a great multitude [mickle many]. Then came-near a leper to him, and him(self) to him humbled,

and thus said [quoth]: Lord, if thou wilt, thou mayst me cleanse. Then stretched-out the Saviour his hand, and touched him, and thus said: I will, be cleansed. And his leprosy was quickly cleansed. Then said the Saviour to him: Beware [warn thee] that thou it to no man say; but go, show thee to-the priest [Lat. sacerdos], and bring them the gift that Moses bade, for their information. Soothly when the Saviour went-in to Capernaum, there came-near him an hundred's chief [elder], him begging [bidding], and thus saying: Lord, my boy [knave] lieth in my house lame [paralytic], and with evil afflicted. Then said the Saviour to him: *I will* come and him heal. Then answered the hundred's chief and thus said: Lord, I am not worthy that thou go-in under my roof [thatch]; but say thy one word, and my boy will-be healed. Soothly I am a man under authority set, and I have servants [thanes] under me; and I say to this, Go, and he goeth; and I say to *an* other, Come, and he cometh; to my servant, Work this, and he worketh *it*. Indeed when the Saviour this heard, then wondered he, and said to those that followed him: Sooth I say to-you, I have not met [ne met I] so much faith [belief] in Israel.

§ 183. *From the beginning of King Alfred's Translation of Boethius.*

On thære tide the Gotan of Scidhdhiu-mægdhe wiðh Rômana-rice gewin upâhôn, and mid heora cyningum, Rædgota and Eallerica wæron hâtne, Rômana-burh âbræcon, and eall Italia-rice, thât is betwux thâm muntum and Sicilia tham eálonde, in anwald gerehton; and thá áfter thâm forespreccenan cyningum Theódríc fêng tó tham ilcan rice (se 'Theódríc wás Amulinga, he wás cristen, theah he on tham arrianiscan gedwolan thurh-wunode), he gehêt Rômanum his freóndscipe, swá thât hi môstan heora ealdrihta wyrdhe beón; ac he tha gehât swidhe yfele gelæste, and swidhe wradhe geendode mid manegum mâne (thât wás tó eácan ôðhrum unârmedum yflum, thât he Johannes thone papan hêt ofsleán); thá wás sum consul, thât we heretoha *hátadh*, Boetius wás hâten, se wás in bôc-crâftum and on *woruld-theáwum* se rihtwisesta.

*Translation.*—In the time that *the* Goths from Scythia-country against *the* Roman-empire commenced war [war upheaved], and with their kings, *who* Rhadagast and Alaric were called [hight], *the* Roman-city sacked [broke], and all Italy-realm, that is betwixt the mountains and Sicily the island, into *their* dominion reduced; and when after the aforesaid [fore-spoken] kings Theodoric obtained [lit. took to] the same kingdom;—this Theodoric was *an* Amaling [of the royal race of the Amali] he was *a* Christian, though he in the Arian error persisted [through-wonted]—he promised to the Romans his friendship, so that they must enjoy their old rights [of their old-rights worthy be]; but he the promises very evilly fulfilled, and very quickly ended with many *a* crime:—that was in addition [to eke] to other unnumbered evils, that he John the pope bade *men* slay:—there was [some] a-certain consul, that we Heretoha [general, duke] call, *who* Boethius was called, who was in book-craft and in worldly-affairs the most-perfect [right-wise, righteous].

§ 184. *From the latter part of the Saxon Chronicle.*

An. MLXXXVII.—. . . Thissum thus gedōne, se cyng Willelm cearde ongeán tō Normandige. Reōwlic thing he dyde and reōwlicor him gelamp. Hū reōwlicor? Him geyfelade, ōdh thāt him stranglice eglade. Hwāt mæg ic collan? Se scearpa deādh, the ne forlæt ne rice menn ne heāne, se hine genam. He swealt on Normandige on thone nehstan dæg āfter nativitas Soē Marie; and man bebyrgede hine on Cathum āt Soē Stephanes mynstre: sērer he hit ārærde, and sidhdhan nānifāldlice gegōdade. Eālā, hū leās and hū unwrest is thiisses middan-eardes wēla. Se the wās sērer rice-cyng and maniges landes hlāford, he nāfde thā ealles landes būton seofon fōt mæl; and se the wās hwilon gescrið mid golde and mid gimumm, he lāg thā oferwrogen mid moldan. Se lāfde āfter him threō sunan: Rodbeard hēt se yldesta, se wās eorl on Noruandige āfter him: se ōdher hēt Willelm, the bār āfter him on Engleland thone cyne-helm: se thridda hēt Heanric, tham se fāder becwādh gersuman unāteallendlice.

*Translation.*—A.D. 1087.—. . . This *being* thus done, the king William returned again to Normandy. A rueful thing he did and a ruefuller befell him. How ruefuller? He [lit., to him] grew-ill, till that *it* strongly ailed him. What may I tell? The sharp death, that *does* not let-pass neither rich men nor poor, this took him. He died in Normandy on the next day after the nativity of St. Mary; and men [man] buried him in Caen at St. Stephen's minster: earlier he up-reared it, and afterward [sithence] manifoldly enriched [conferred-goods-on] *it*. Alas! how loose and how unstable is this mid-world's weal! He that was earlier a realm-king and many a land's lord, he had not then of all land but seven feet measure; and he that was whilom clothed [shrouded] with gold and with gems, he lay then covered-over with mould. He left after him three sons: Robert was-named [hight] the eldest, who was earl in Normandy after him; the other [second] was-named William, that bore after him in England the crown [regal-helm]: the third was named Henry, to-whom the father bequeathed treasures innumerable [un-tell-able].

§ 185. *From Beowulf* (710–722). [The two short lines of the couplet are printed as one.]

Thā com of mōre under mist-hleodhum  
 Grendel gongan, godes yrre bār.  
 Mynte se mānscadha manna cynnes  
 sumne besyrwan in sele thām heán,  
 wōd under wolenum tō thās the he winreced  
 goldsele gumena gearwost wisse  
 fættum fāhne : ne wās thāt forma sīdh  
 thāt he Hrōdghāres hām gesōhte.  
 Næfre he on aldordagum sēr ne sīdhðhan  
 heardran hāle healthe gnas fand.  
 Com thā tō recede rinc sīdhian  
 dreāmum bedæled : duru sōna onarn  
 fýrbendum fæst, sīdhðhan he hire folmum hrān.

*Translation.*—Then came from *the* moor under mist-hills  
 Grendel to-go, God's ire he bare. He meant, the wicked des-

troyer [scatter], of men's kin some *one* to-ensnare in the high hall, raging under welkin, seeing that *the* friend-mansion, *the* gold-hall of-men, he most-readily knew, with-jewels bedecked: nor was that *the* first [foremost] time that Hrothgar's home he visited [sought]. Never in *his* life-days, ere *this* nor since, hardier heroes *as* hall-servants [hall-thanes] he found! Came then to *the* mansion *the* martial-one to-journey, from-joys divided: *the* door soon fell-in [in ran], *though* with fire-bands fast, since he it [her] with-*his*-palms touched.

§ 186. *From Cædmon's Genesis* (1296-1305).

Io wille mid flōde folc acwellan,  
and cynna gehwile cucra wuhta,  
thāra the lyft and flōd lædadh and fēdadh,  
feoh and fuglas: thu scealt fridh habban  
mid sunum thīnum, thonne sweart wāter  
wonne wālstreāmas werodum swelgadh  
sceadhum scyldfullum. Ongyn the scip wyrcean,  
merehūs micel, on tham thu monegum scealt  
reste geryman, and rihte setl  
ælcum, āfter āgenum, eordhan tudre!

*Translation.*—I will with a flood *the* folk destroy [quell, kill], and each of-*the*-kindreds of-living creatures [quick wights], of-those that air and flood *do* lead and feed, cattle and fowls: thou shalt have peace, with the sons, when *the* swart water, wan death-streams, with multitudes swell, wretches guilt-full. Begin thee a ship to-work, a great see-house [meer-house mickle], on which thou for-many shalt a resting-place make-roomy, and arrange [make-right] a seat for-each *one*, after *its* own kind, of earth's races.

§ 187. *From Layamon's Brut* (1-22).

A. Earlier Text.  
An preost wes on leoden,  
Layamon wes ihoten:  
he wes Leouenadhes sone;  
lidhe him beo drihten:

B. Later Text.  
A prest was in londe,  
Laweman was [i] hote:  
he was Leucais sone;  
lef him beo drihte:

he wonede at Ernleye,  
 at ædhelen are chirechen,  
 uppen Seuarne stathe :  
 sel thar him thuhte :  
 on fest Radestone,  
 ther he bock radde.  
 Hit com him on mode,  
 and on his mern thonke,  
 thet he wolde of Engle  
 tha ædhelæn tellen,  
 wat heo ihoten weoren,  
 and wonene heo comen,  
 tha Englene loude  
 ærest ahten  
 æfter than flode  
 the from drihtene com,  
 the al her a-quelde  
 quic that he funde.

he wonede at Ernleie,  
 wid than gode enithte,  
 uppen Seuarne :  
 merie ther him thohte :  
 fastebi Radestone,  
 ther he bokes radde.  
 Hit com him on mode,  
 and on his thonke,  
 that he wolde of Engeland  
 the rihtnesse telle,  
 wat the men hi-hote weren,  
 and wanene hi comen,  
 the Englene lond  
 ærest afden  
 after than flode  
 that fram god com,  
 that al ere acwelde  
 cwic that hit funde.

*Translation* [by Sir F. Madden. The inverted commas show what belongs only to A., the brackets what belongs only to B.]. —*There* was a priest on earth (*or in the land*), *who* was named Layamon; he was son of 'Leovenath' [Leuca],—*may the Lord* be gracious to him!—he dwelt at Ernley, 'at a noble church' [with the good knight] upon 'Severn's bank' [Severn],—'good' [pleasant] *it* there seemed to him—near Radestone, where he books read. It came to him in mind, and in his 'chief' thought, that he would tell the 'noble deeds' [history] of '*the* English' [England]; what 'they' [the men] were named, and whence they came, who first 'possessed' [had] *the* English land, after the flood that came from '*the* Lord' [God]; that destroyed here all that it found alive.

§ 188. *From the same* (25725–25744).

A.

To there midnihte,  
*tha men* weoren aslepe,

B.

To thare mid-nihte,  
 tho men were a-sleape,

Ardhur forðh him wende, adhelest alre kinge. Biforen rad heore lod-cniht, that hit was dæliht :	Arthur forth him wende baldest alre kinge. Bi-vore yeode hire lod-cniht, forte hit was day-liht :
heo lihten of heore steden, and rihten heore iweden. Tha iseyen heo nawiht feorren a muchel fur smokien, uppen ane hulle, mid sǣ ulode bi-uallen ; and an odher hul ther wes swidhe heh ; thas sǣ hine bifledde ful neh ;	hii lihte of hire stedes, and rihte hire wedes. Tho hii sehýen noht vorre on mochel fur smokie, uppen one hulle, mid sǣe flode bi-falle ; an other hulle was thar heh ; the sǣe hine bifloyede swithe neh ;
ther uuen on heo iseyen a fur, that wes muchel and swidhe stor. Thas cnihtes tha tweoneden, to whathere heo faren mihten, that the eotend war neore of theos kinges fore.	thar upon he iseh a fur, that was mochel and swithe stor. The cnihtes tho nuste, to wather hii wende mihte, that the eatant war neore of this kinges fore.

*Translation.*—At the midnight, when men were asleep, Arthur forth him went, 'noblest' [boldest] of all kings. Before 'rode' [proceeded] their guide, until it was day-light; they alighted from their steeds, and righted their weeds. Then saw they not far, a great fire smoke, upon a hill, surrounded by the sea-flood; 'and' another hill there was 'most' high; the sea by it flowed 'full' [very] nigh; thereupon 'they' [he] saw a fire, that was mickle and most strong. The knights then 'doubted' [knew not], to whether of the two they might go, that the giant were not aware of the king's movement.

§ 189. *From the beginning of the Ormulum (1-16).*

Nu, brotherr Wallterr, brotherr min  
afterr the flæshess kinde ;  
annd brotherr min i Crisstenndom  
thurh fulluhht annd thurh trowwthe



annd brotherr min i Godess hus,  
 yet o the thride wise,  
 thurrr hatt witt hafenn takenn ba  
 an reyhellboe to follyhenn,  
 unnderr kanunnkess had annd lif,  
 swa summ Sannt Awwstin sette;  
 icc hafe don swa summ thu badd,  
 annd forthedd te thin wille,  
 icc hafe wennd inntill Ennglissh  
 Goddspelless hallyhe lare,  
 affterr hatt little witt tatt me  
 min Drihhtin hafeth lenedd.

*Translation.*—Now, brother Walter, brother mine after flesh's kindred; and brother mine in Christendom the baptism and through truth; and brother mine in God's house yet on the third wise, seeing [through] that we-two have both one rule-book to follow, under a canonic's hood and li as Saint Austin set; I have done so as thou badeest, and furthermore thee thy will, I have turned into English the Gospel's teaching [lore], after the little wit that to me my Lord hath

§ 190. *From the same* (95–110).

Annd whase wilenn shall thiss boc  
 efft other sithe writenn,  
 himm bidde icc thatt het write rihht,  
 swa summ thiss boc himm tæchethth,  
 all thwerret ut affterr hatt itt iss  
 uppo thiss firrste bisne,  
 withth all swille rime alls her iss sett,  
 withth all se fele wordess;  
 annd tatt he loke wel thatt he  
 an bocstaff write twiyyess,  
 eyywhær thær itt uppo thiss boc  
 iss writenn o thatt wise:  
 loke he well thatt het write swa,  
 forr he ne mayy nohht elles  
 onn Ennglissh writenn rihht te word,  
 thatt wite he wel to sothe.

*Translation.*—And whoso shall wish this book again another time to-write, him bid I that he-it write right, so as this book him teacheth, all throughout after that [i. e., according as] it is upon this first exemplar, with all such metre [rhyme] as here is set, with all so many words; and that he look well that he a letter write twice, everywhere where it upon this book is written on that wise; look he well that he-it write so, for he may not else in English write right the word, that wit he well to sooth [i. e., let him know that well for truth].

§ 191. *From the Chronicle of Robert of Gloucester.*

Thus com lo! Engeland into Normannes honde,  
and the Normans ne couthe speke tho bote her owe speche,  
and speke French as dude atom, and here chyldren dude al so  
teche;

so that heyemen of thys lond, that of her blod come,  
holdeth all thulke speche that hii of hem nome;  
vor bote a man couthe French, me tolth of hym wel lute;  
ac lowe men holdeth to Englyss and to her kunde speche  
yute.

Ich wene ther ne be men in world contreyes none  
that ne holdeth to her kunde speche, bote Engeland one.  
Ac wel me wot vor to conne both well yt ys;  
vor the more that a man con, the more worth he ys.

*Translation.*—Thus came, lo! England into the Normans' hand, and the Normans knew not *how* to speak then but their own speech, and spoke French as *they* did at-home, and their children did all so teach: so that *the* high-men of this land, that of their blood came, hold all the-same [the-ilk] speech that they of them took; for unless [but] a man should-know French, men reckon [tell] of him very [well] little; but *the* low men hold to English, and to their kindred speech yet. I ween there be not men in world-countries none, that hold not to their kindred speech, but England alone [one]. But, well men wot, for to know both well it is; for the more that a man knows, the more worth he is.

§ 192. *From the Travels of Sir John Mandeville, commencement of the seventh chapter.*

After for to speke of Jerusalem the holy cytee, yee schull undirstonde that it stont<sup>1</sup> full faire betwene hilles, and there be no ryveres ne welles, but water cometh by condyte from Ebron. And yee schulle understonde that Jerusalem of olde tyme, unto the tyme of Melchisedech, was cleped<sup>2</sup> Jebus; and after it was clept Salem, unto the tyme of Kyng David, that put these two names to gider, and cleped it Jerosolomye. And after that men cleped it Jerusalem, and so it is cleped yit. And aboute Jerusalem is the kyngdom of Surrye [*Syria*]. And there besyde is the lond of Palestyne. And besyde it is Ascolon. And besyde that is the lond of Maritanie. But Jerusalem is in the lond of Judee; and it is clept Jude for that Judas Machabeus was kyng of that contree. And it marcheth<sup>3</sup> eastward to the kyngdom of Araby; on the south syde to the lond of Egypt; and on the west side to the Grete See. On the north syde toward the kyngdom of Surrye, and to the see of Cypre.

§ 193. *From the beginning of the Vision of Piers Ploughman.* [The two short lines of the couplet are printed as one.]

In a somer seson when softe was the sonne,  
I shoop me into shroudes<sup>4</sup> as I a sheep<sup>5</sup> weere,  
in habit as an heremite unholy of werkes,  
wente wide in this world wondres to here.  
Ac<sup>6</sup> on a May morwenynge on Malverne hilles  
me bifel a ferly<sup>7</sup> of fairye me thoghte.  
I was wery for-wandred and wente me to reste  
under a brood bank by a bournes syde;  
and as I lay and lenede and loked on the watres,

<sup>1</sup> stont, standeth.

<sup>2</sup> cleped, clept, called.

<sup>3</sup> marcheth, extends.

<sup>4</sup> shoop me into shroudes, put me into clothes.

<sup>5</sup> sheep, shepherd.

<sup>6</sup> ac, but.

<sup>7</sup> ferly, strange thing.

I slombred into a slepyng, it sweyed so murye.<sup>1</sup>  
 Thanne gan I meten a mervellous swevene,<sup>2</sup>  
 that I was in a wilderness, wiste I nevere where;  
 and as I biheeld into the east on heigh to the sonne,  
 I seigh<sup>3</sup> a tour on a toft<sup>4</sup> frielicke y-maked,<sup>5</sup>  
 a deep dale byneth, a dongeon therinne,  
 with depe diches and derke and dredfulle of sighte.  
 A fair feeld ful of folk fond I ther bitwene,  
 of alle manere of men, the meene and the riche,  
 werchyng<sup>6</sup> and wandryng as the world asketh.

§ 194. *From Wyclieffs' Translation of the Bible, the first ten verses of the eighth chapter of Matthew.*

Forsythe when Jhesus hadde comen down fro the hil, many cumpanyes folewiden hym. And loo ! a leprouse man cummyng worshipide hym, sayinge : Lord, yif thou wolt, thou maist make me clene. And Jhesus holdyng forthe the hond, touchide hym, sayinge : I wole ; be thou maad clene. And anon the lepre of hym was clensid. And Jhesus saith to hym : See, say thou to no man ; but go, shewe thee to prestis, and offre that yifte that Moyses comaundide, into witnessing to hem. Sothely when he hadde entride in to Capharnaum, centurio neiyde to hym, preyinge hym, and said : Lord, my child lyeth in the hous sike on the palsie, and is yuel tourmentid. And Jhesus saith to hym : I shal cume, and shal hele hym. And centurio answeringe saith to him : Lord, I am not worthi that thou entre vndir my roof ; but oonly say bi word, and my child shall be helid. For whi and I am a man ordeynd vnder power, hauyng vnder me kniytis ; and I say to this, Go, and he goth ; and to an other, Come thou, and he cometh ; and to my seruauit, Do thou this thing, and he doth. Sothely Jhesus, heeryng these thingis, wondride, and saide to men suyng him : Trewly I saye to you, I fond nat so grete feith in Yrael.

<sup>1</sup> *sweyed so murye*, sounded so pleasant.      <sup>2</sup> *swevene*, dream.

<sup>3</sup> *seigh*, saw.    <sup>4</sup> *toft*, hill.    <sup>5</sup> *frielicke y-maked*, grandly made.

<sup>6</sup> *werchyng*, working.

§ 195. *The same, from Purvey's Recension of Wycliffe's Translation.*

But whanne Jhesus was come doun fro the hil, mych puple suede hym. And loo ! a leprouse man cam and worschipide hym, and seide : Lord, if thou wolt, thou maist make me cleene. And Jhesus helde forth the hoond, and touchide hym, and seide : Y wole ; be thou maad cleene. And anon the lepre of him was clensid. And Jhesus seide to hym : Se, seie thou to no man ; but go, shewe thee to the prestis, and offre the yift that Moyses comaundide, in witnessyng to hem. And whanne he hadde entrid in to Cafarnaum, the centurien neiyede to him, and preiede him, and seide : Lord, my childe lijth in the hous sijk on the palesie, and is yuel turmentid. And Jhesus seide to him : Y schal come, and schal heele him. And the centurien answered and seide to hym : Lȝrd, Y am not worthi, that thou entre vndur my roof ; but oonli seie thou bi word, and my childe shal be heelid. For whi Y am a man ordeyned vndur power, and haue knytytis vndir me ; and Y seie to this, Go, and he goith ; and to another, Come, and he cometh ; and to my seruaunt, Do this, and he doith it. And Jhesus herde these thingis, and wondride, and seide to men that sueden him : Treuli I seie to you, Y foond not so greete feith in Israel.

§ 196. *From the Prologue to Chaucer's Canterbury Tales.*

Whan that Aprille with his schowres swoote<sup>1</sup>  
the drought of Marche hath perced to the roote,  
and bathud every veyne in swich licour,  
of which vertue engendred is the flour ;—  
whan Zephirus eke with his swete breeth  
enspirud hath in every holte and heeth  
the tendre croppes, and the yonge sonne  
hath in the Ram his halfe cours i-ronne,<sup>2</sup>  
and smale fowles maken melodie,  
that slepen al the night with open yhe,<sup>3</sup>

<sup>1</sup> swoote, sweet.

<sup>2</sup> i-ronne, run.

<sup>3</sup> yhe, eye.

so priketh hem nature in here corages :—<sup>1</sup>  
 than longen folk to gon on pilgrimages,  
 and palmers for to seeken straunge strondes,  
 to ferne halwes, kouthes<sup>2</sup> in sundry londes ;  
 and specially, from every schires ende  
 of Engelond, to Canturbury they wende,  
 the holy blisful martir for to seeke,  
 that hem hath holpen whan that they were seeke.<sup>3</sup>

§ 197. *From the Tale of Melibeus, in Chaucer's Canterbury Tales.*

A yong man called Melibeus, mighty and riche, bygat upon his wif, that called was Prudens, a doughter which that called was Sophie. Upon a day byfel, that for his desport he is went into the felde him to play. His wif and his doughter eek hath he laft within his hous, of which the dores were fast i-schitte. Thre of his olde foos han it espyed, and setten laddres to the walles of his hous, and by the wyndowes ben entred, and betyn his wyf, and woundid his doughter with fyve mortal woundes, in fyve sondry places, that is to sayn, in here feet, in here hondes, in here eeres, in here nose, and in here mouth ; and lafte her for deed, and went away.

§ 198. *From Caxton's Prologue to Malory's Morte d'Arthur.*

For it is notoyrly knowen thourgh the unyversal world that there been ix. worthy and the best that ever were, that is to wete, thre paynmys, thre Jewes, and thre crysten men. As for the paynmys, they were tofore the incarnacyon of Cryst, whiche were named, the fyrst Hector of Troye, of whome thystorye is comen bothe in balade and in prose ; the second Alysander the grete ; and the thyrd Julyus Cezar, emperour of Rome, of whome thystoryes ben wel kno and had. And as for the thre Jewes, whyche also were tofore thyncarnacyon of our Lord, of whome

<sup>1</sup> corages, hearts.

<sup>2</sup> ferne halwes, kouthes, distant saints known.

<sup>3</sup> seeke, sick.

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the fyrst was duc Josue, whyche brought the chyldren of Israhel into the londe of byheste; the second Davyd kyng of Jherusalem; and the thyrd Judas Machabeus; of these thre the Byble reherceth al theyr noble hystories and actes. And sythe the sayd incarnacyon have ben thre noble crysten men stalled and admytted thorough the unyversal world into the nombre of the ix. beste and worthy, of whome was fyrst the noble Arthur, whos noble actes I purpose to wryte in thys present book here folow- yng: the seconde was Charlemayn, or Charles the grete, of whome thystorye is had in many places bothe in Frensahe and Englyssahe; and the thyrd and last was Godefray of Boloyne, of whos actes and lyf I made a book unto the excellent prynce and kyng of noble memorye kyng Edward the fourth.

§ 199. *From Tyndale's New Testament, the first ten verses of the eighth chapter of Matthew.*

When he was come downe from the mountayne, moche people folowed him. And lo, ther came a lepre and worsheped him sayinge: Master, if thou wylt, thou canst make me clene. And Jesus put forth the hys hond and touched hym, sayinge: I wyll, be thou clene, and immediatly hys leprosie was clensed. And Jesus sayde vnto him: Se thou tell no man, but go and shewe thy selfe to the preste, and offer the gyfte that Moses commaunded, in witnes to them. When Jesus was entred into Capernaum ther came vnto him a certayne Centurion, and besought hym sayinge: Master, my seruaunt lyeth sicke at home of the palsye, and ys greuously payned. And Jesus sayd vnto hym: I will come and heale him. The Centurion answered and sayde: Syr I am not worthy that thou shuldest come vnder my rofe, but speake the worde only and my seruaunt shal be healed. For I also myselfe am a man vndre power, and have souldiers vndre me, and I saye to one, go, and he goeth, and to anothe, come, and he cometh; and to my seruaunt, do this, and he doeth it. When Jesus hearde that, he marveled and sayd to them that folowed hym, Verely I say vnto you, I have not founde so great fayth: no, not in Israel.

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